The Christian Century

Published Weekly

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Message from Kagawa

An Editorial

The Community of the Holy Imagination

In the Series "How My Mind Has Changed"

By Arthur E. Holt

Shall We Go Holy Roller?

By C. P. Raycito

Mexico Speaks

By Stearns Morse

15 Cents a Copy • August 16, 1939 • Four Dollars a Year

In This Issue

STEARNS MORSE

is a member of the department of English in the faculty of Dartmouth College. Readers will remember his previous articles, "Address to the Alumni" and "What Is the Right to Work?"

ARTHUR E. HOLT

is widely known both as professor of Christian ethics in Chicago Theological Seminary, where he inherited the chair and perpetuates the spirit of Graham Taylor, but makes his own characteristic and original contributions in the field, and for his writings and his practical services in the application of Christian ethics to industry. He is the author of a book to be published this fall, under a title not yet announced. His article in this issue gives some indication of the direction in which the book moves.

C. P. RAYCITO

is the pen name of a writer who, for several years and until recently, has been engaged in administrative work in religious education.

Coming

To be published in early issues are contributions to the series, "How My Mind Has Changed in This Decade," by

Albert C. Dieffenbach
Morris S. Lazaron
James Luther Adams
Karl Barth

Immediately thereafter will appear the first of four articles by the editor of The Christian Century surveying and interpreting the entire series, and these will be followed by Dr. Morrison's own statement on "How My Mind Has Changed."

The CHRISTIAN CENTURY

August 16, 1939

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Calendar of Coming Events

Aug. 1-25. Phillips University Graduate Bible School, Association Camp, Estes Park, Col.
Aug. 2-25. Youth's Temperance Council Encampment, Laurel Camp, Del.
Aug. 8-18. School for Negro Pastors, Claflin College, Orangeburg, S. C.
Aug. 10-24. Leadership School, Lake Junaluska, N. C.
Aug. 12-19. Universalist, Congregational and Unitarian Institute of Churchmanship, Ferry Beach, Me.
Aug. 14-21. Youth's Temperance Council Encampment, Camp Bethel, Va.
Aug. 19-26. Institute of World Affairs, Ferry Beach, Saco, Me.
Aug. 21-27. Iowa Friends Yearly Meeting, Oskaloosa.
Aug. 22-27. National Christian Missionary Convention, Negro Disciples of Christ, St. Louis.
Aug. 22-30. School for Negro Pastors, Bennett College, Greensboro, N. C.
Aug. 23. Ohio Evangelical Conference, Columbus.
Aug. 23-25. Youth's Temperance Council Encampment, Peru, Ind.
Aug. 24-25. Youth's Temperance Council Encampment, Yankton, S. D.
Aug. 24-27. General Conference, American Unitarian Association, San Francisco, Cal.
Aug. 25. Youth's Temperance Council Encampment, Scout Camp, Decatur, Ill.
Aug. 25-30. Youth's Temperance Council Encampment, Camp Tyrone, Mich.
Aug. 25-Sept. 4. Camp Meeting, Ocean Grove, N. J.; E. G. Homrighausen and C. Jaffares McCombe, speakers.
Sept. 27. New Jersey Annual Methodist Conference, Ocean City, N. J.
Aug. 27-Sept. 1. Institute of Human Relations, Williamstown, Mass.
Aug. 28-Sept. 1. Annual Summer Conference of Ministers, Westminster, Md.
Aug. 30-Sept. 2 Annual Meeting, American Country Life Association, State College, Pa.
Aug. 31-Sept. 3 New England Disciples Convention, Lubec, Me.
Aug. 31-Sept. 3. Youth's Temperance Council Encampment, Camp Jackson's Mill, W. Va.
Sept. 5-7. Congregational-Christian Ministers' Institute, Geneva Point, Lake Winnipesaukee, N. H.
Sept. 5-15. School for Negro Pastors, Morgan College, Baltimore.
Sept. 6. Evangelical Annual Conference, Johnstown, Pa.
Sept. 8-10. Annual Conference, Fellowship of Reconciliation, Haverford College, Haverford, Pa.
Sept. 8-10. Wyoming Disciples Convention, Wheatland.
Sept. 18-20. Pennsylvania Disciples Convention, Philadelphia.
Sept. 20-22. Alabama Disciples Convention, Lannett.
Sept. 26-Oct. 3. National W. C. T. U. Convention, Rochester, N. Y.
Oct. 9-13. National Recreation Congress, Boston, Mass.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

Congress Adjourns

IN THE CLOSING days of the first session of the Seventy-fifth Congress, it was as though the lawmakers, suddenly aghast at their own extravagance, abruptly determined to spend no more money for anything this year, and so slammed the door of the vaults, twirled the time lock (set for January 1, 1940) and started for home. Appropriations totaling more than thirteen billion dollars are enough to give them anxious thought. It is an altitude record, except for the two wartime sessions of 1918 and 1919. The Senate had already thrown out nearly half of the President's askings under the three billion dollar lending measure, and the House had amended it almost as drastically, though not accepting the same items. Then, moved by a sudden surge of conscience or panic or reckless economy or whatever one prefers to call it, the House refused to consider the amended bill and followed that refusal by voting down without debate the eight hundred million dollar housing bill that had already been passed by the Senate. The President took the rebuff good naturedly—outwardly at least—and, as it were, with a shrug of the shoulders. The responsibility is upon Congress and the executive would not think of criticizing or attempting to control the actions of the people's representatives! The very concept of "must" legislation seemed to have vanished. Thus the session ended with Congress in a more independent mood than had characterized it at any previous time in the past six years, with the minority party more aggressive and united and the majority less submissive to its official leaders.

Congress Has Been Willing But Not Weak

NEVERTHELESS, it would be easy to exaggerate the breach between the President and Congress, or between the two wings of the dominant party. The revolt, if it can be called that, came late in the session and did not prevent the enactment of many of the administration's measures. Its national defense program of unprecedented magnitude was adopted by an overwhelming vote. The reorganization of the executive departments and bureaus was enacted according to the President's desire. The currency stabilization fund and the presidential control of the dollar were continued. In voting aid for agriculture Congress went even beyond the administration's suggestions. Though a great flurry was raised about holding back fifty millions of the sum asked as a supplementary relief appropriation, the amount voted was 94 per cent of what was asked, and the estimate for WPA was met in full. Congress was, on the whole, not disposed to be niggardly in its support of relief and employment projects, but it has ceased to share the President's confidence in pump-priming methods of recovery, of which the ill fated lending bill was a conspicuous example. The defeat of the neutrality measures handed down by the executive showed that Congress was unwilling to entrust the President with larger powers in the conduct of foreign affairs. In repealing the undistributed profits tax, in widening the scope and diminishing the tax burden of the social security law, and in barring federal office-holders from partisan campaign activities, Congress took the lead and the President accepted its decisions with what grace he could.

Admiral Leahy Recommends Defense by Offense

RETIRING as chief of naval operations and about to assume the governorship of Puerto Rico, Admiral Leahy has submitted to the secretary of the navy his last report for the post which he has so competently filled. The striking feature of that report is his declaration that, if we ever have serious need to use our navy, it must be used in offensive action. According to his view, there is nothing in the idea that a nation can be defended by defending its shores. Charity may begin at home, but defense begins abroad. In the event of war with a first-class naval power, the only proper strategy will be for our navy to seek the enemy's ships wherever they may be found and sink them, thus precluding the possibility of their attacking our shores. This requires, of course, an adequate equipment of widely scattered naval bases. Without spe-

cifically naming Guam, he urges the construction of all the bases recommended in the Hepburn report. But since Guam was among the locations mentioned by the Hepburn board, the omission of its name does not obscure the admiral's meaning. The elimination of Guam from the list of naval bases authorized was one of the good deeds to be remembered to the credit of the session of Congress which has just ended. This report may presage a renewal of the proposal in the next session, when the question is likely to be further complicated by the simultaneous consideration of a new treaty with Japan or at least by the expiration of the old one. But aside from that particular detail, the general bearings of Admiral Leahy's formula for defense invite reflection. From the point of view of naval science, he is probably right. The best defense is a vigorous attack—one so vigorous and so prompt that it stops any foe before he starts, though he start on the other side of the world. But what are the political and economic implications of such a program? If that is the correct policy for us, it is correct for every other nation that has a seacoast and a navy. It means that every power must exert itself to the utmost to create a navy that can whip the navy of any other power or combination of powers. It is the perfect formula for unlimited naval competition. The race is on! The end of such a race can be nothing but the sinking of all the navies under each other's guns, or the sinking of the nations under the burden of building and supporting them. The only nations that seem to have a chance to survive are Switzerland and Tibet.

The Prodigal Bishop

AS AN ITEM of information about the bishop and a starting point for comment upon his reported conduct, this is clearly not worth the space it occupies. But the fact that it has been given banner heads for successive days in metropolitan papers is itself an important part of the story. The funds of the Episcopal diocese of Northern Michigan were found to be depleted to the extent of something like $110,000. The first stories told, with such journalistic flourishes as some papers delight to make when they think they have got something on a bishop, how the bishop had been going incognito to the night clubs in Chicago, where he had become known as a regular habitué. To be sure, it appeared that his wife usually accompanied him, but this was not deemed suitable material for the headlines. Some of the places mentioned are reputed to be rather gay joints in which the presence of a bishop would seem to be a distinct incongruity, but by itself the episcopal visitation to these palaces of worldly pleasure would scarcely be newsworthy to the extent of front-page position with an eight-column headline. However, in connection with the financial shortage, it was a clear implication that he had been wasting the substance of his diocese in riotous living. Besides, it was reported that he had had dealings with stock-brokers. So, what with the conjunction of speculation, defalcation and wine, woman and song, the bishop's alleged misdeeds rated a more conspicuous display than these same papers would give to any piece of religious news short of the second coming of Christ. The excitement largely went out of the case when gradually it developed (a) that the primary defalcation had occurred long before the present bishop came to the diocese; (b) that upon the culprit's confession the bishop had concealed it to give the erring treasurer a chance to pay it back; (c) that after the treasurer's death, the bishop had put some funds into the hands of a promising broker in the hope of recouping the losses, and that this man had absconded; and (d) that the whole thing had been reported to the presiding bishop who, after investigation, entirely exonerated the bishop of Northern Michigan. So that leaves the night clubs as the only count remaining. Well, he'd better not have gone.

August Is Considered A Crucial Month

FORECASTERS of international events have long been saying that August was the dangerous month, and that the end of it would be more dangerous than the beginning. When the harvests are in, when the supply of available man-power is at its maximum, when all the military and naval maneuvers have been held and all the war machines are tuned up—then something is likely to happen. That something is intended to mean either war or some shameful concession to a truculent dictator's threat of war. It may be so. But at the moment, though every possibility that kept the world in anxiety for many months still exists, the mood seems somewhat less tense. It would perhaps be even less tense if the prediction of a crisis before the end of August had not been uttered so often. Danzig is still first choice as the danger spot. But the news that comes from there is still only of such events as are inevitable in a nazi town surrounded by anti-nazis. If Hitler had decided to postpone indefinitely his demand for the annexation of Danzig, surely no announcement of that could be expected. Probably he has made no such decision. Very likely he has made no decision, for when he decides he acts. But, while the Russian adherence to the Franco-British front hangs fire, the British and French military mission is in Moscow planning the strategy of united resistance to aggression. Russia hesitates to sign a commitment until it is agreed that even "indirect aggression" will be resisted. But as the führer sees in his imagination—and he has a very good imagination—the military experts of those three nations bending over a table and drawing colored lines of advance on their maps, it is a little less easy for him to give the word which would precipitate that crisis.

Harry Bridges Is a Good Witness for Himself

THE INVESTIGATION of Harry Bridges, on the charge of being an alien Communist and therefore eligible for deportation, has been in progress many days before Dean James M. Landis in San Francisco, and it probably has many days yet to go. As is well understood, two questions are involved. The first is a question of fact: is Bridges, or has he at any time been, a member of an organization which advocates the overthrow of the gov-

ernment by force? What this comes down to is his alleged membership in the Communist party. The second is a question of law to be decided ultimately by the Supreme Court: does membership in the Communist party *ipso facto* render an alien liable to deportation? As is the nature of official investigations, both congressional and other, the inquiry before Dean Landis has ranged far afield from the simple question of fact which seems to constitute its subject matter. Directly to the point was the testimony of several witnesses for the government to the effect that Bridges had been a Communist. The weakness of most of this evidence was its hearsay nature. There was little of it that would have been admissible in a court of law. Someone had heard someone else say that Bridges was a Communist. Someone had been told that Bridges had been seen at Communist meetings. Another knew a man who had seen Bridges pay his dues to the party. Not all the testimony was so indirect, but most of it was. Bridges continues to deny that he has ever been a Communist or has ever held the violently subversive views which distinguish Communists. He frankly admits that there have been Communists in his longshoremen's union, asserts that the union asks no questions as to any member's political views, and denies that Communists have occupied key positions in the union. The inquiry into his own attitudes has given him an excellent opportunity to preach the gospel of labor, and he has made good use of it. His criticism of our economic society is not that it gives individuals unequal rewards but that the differences have no rational basis. We venture to believe that a good many people who are not terribly radical have had that thought.

Is Religion Dependent On Rich Sponsors?

OFTEN the attempt has been made to bring the leaders of religion, education and philanthropy to the chamber of commerce point of view by showing that these non-profit enterprises depend upon big business and high profits for their financial lifeblood. The suggestion has seldom been made more crudely than in the *Chicago Tribune's* editorial comment on the Notre Dame University survey of the property holdings of such institutions. According to this report, the church buildings in the United States have an aggregate value of $3,512,000,000. They stand on land worth $732,000,000. and they have equipment that cost $634,000,000. The total is close to five billion dollars. Privately controlled hospitals and benevolent institutions represent an investment of about two and a half billions. The greater part of this rather impressive accumulation of assets, it is guessed, was derived from gifts relatively few in number and very large in size. This probably comes nearer being true of hospitals than of churches, but the important thing is not so much the accuracy of this opinion as to the source of the church's wealth as the conclusion that is derived from it. The argument is that, when the profits of private business are large, religion and philanthropy get a good cut; or, to put it more decorously, "there is a substantial flow of funds to those agencies which serve the physical and spiritual needs of mankind." The conclusion is: "Wage earners are beginning to understand that high earnings are associated with prosperous business. Managers of philanthropic enterprises and church leaders doubtless will reach the same conclusion." They reached this conclusion long ago. That churches get more money in flush times than in depressions is no new discovery. It is "elementary, my dear Watson." But what religious leaders are beginning to find out is that religion does not prosper by allying itself with the cause of the rich and giving its blessing to anything that brings fat dividends and bonuses to its more affluent patrons in the hope that some of the loot will be passed on to the churches. The churches may well work and pray for general prosperity, but they have no benediction for the kind of prosperity that must first enrich the privileged few (including the prospective givers of big gifts) and then let the surplus trickle down to labor and the institutions of religion and philanthropy.

Labor Troubles at Armour's And in Colorado

THE SLIGHT but definite upturn of business in recent weeks, as indicated by the most reliable indices, may have contributed to the increase in strikes and labor controversies. Workers can see little chance of gaining anything by a strike in an industrial plant which is on the verge of closing for lack of orders. When the orders are coming in is the time for the workers to go out if they have grievances, or for the leaders to call them out to force recognition of their union. Industrial conflicts in other places—notably Cleveland, Milwaukee and Colorado—have somewhat overshadowed events at Armour's during the past week. In fact, the situation has not materially changed since the writing of the account in The Christian Century of August 9. There is still the threat of a strike but no strike. The company still refuses to negotiate with the union which received nine-tenths of the votes cast in the workers' election, claiming that the election was not valid because the winning group did not have the votes of a majority of all the workers in the plant. Concerning which it may be remarked: (a) that nobody outside of the office knows exactly how many it would take to make a majority, since the company refused to furnish a list of its employees for a check; (b) that the smallness of the vote was partly due to the company's refusal to permit the election to be held on the premises, and partly to the fact (was it pure coincidence?) that on the day of the election the company had the direct approach to the voting place so obstructed that the men had to walk several blocks to get to it; and (c) even at that, about half of the workmen voted. The company has further contributed to "peaceful adjustment" by discharging fifteen of the union's stewards. Here is clearly a field for the NLRB. As to the Colorado case, it is a complicated matter involving: an employer who apparently means well but is losing money on a construction contract in a region in which he has no experience; workers who struck for the redress of a real grievance; strike-breakers brought in from outside; union sympathizers coming in from outside to break the strike-breakers; national guardsmen sent in to "support law and order" by keeping out

the invading union men but not the invading strike-breakers; local citizens, church members included, sympathizing with the strike-breakers because they do not want the flow of money into the community to be stopped.

Message from Kagawa

(VIA RCA)

CHRISTIAN CENTURY
CHICAGO, ILL.
REGRET PRESENT AMERICAN JAPANESE CRISIS PLEASE EXERT YOUR CHRISTIAN INFLUENCE FOR RESTORATION OF OUR COMMERCIAL TREATY FOR THE PEACE OF THE PACIFIC AND TO AVERT WORLD CATASTROPHE.

TOYOHIKO KAGAWA

SUCH A MESSAGE as this makes a strong appeal both to the heart and to the head. Every well informed Christian in America thinks of Kagawa as a brother in Christ, an alien only by legal definition but a fellow citizen in the kingdom that is above and beyond all nationalisms. The memory of his radiant face and burning words and the impress of his nobly sacrificial spirit, known so well to many thousands of us through personal contacts and through the records of his work, have made it easier for our sympathies and our sense of fellowship to span an ocean and to transcend differences of race. There are doubtless unnumbered Japanese Christians whose mind is as his mind, but his has been the peculiar gift and function of serving as the link between them and us. In so far as his influence has reached, he has immunized Americans against the poison of any propaganda which would infect them with an indiscriminate hatred of the Japanese people. He has, in short, done all that one man could do, and more than any other has done, to enable us to consider dispassionately the import of such a message as that which he has just sent.

In the first place, and as an aid to calm deliberation, it ought to be said that the present relations between the United States and Japan are far short of the degree of tension necessary to constitute a crisis. It is true that we, on our side, have grievances that are unadjusted. Our nationals engaged in works of mercy have been subjected to danger and injury; the property of our citizens has been destroyed and their lawful commercial activities have been hindered. On the other hand, the Japanese are aggrieved because the presence of our citizens and their interests in China and the necessity of giving any consideration whatever to the peacetime rights of neutrals in what has become, without declaration, a field of war have hindered their military operations. These are grave issues. But, on our part at least, there has been no threat or thought of seeking to resolve them by other than pacific means.

Moreover, the 1911 treaty of amity and commerce is still in full force and effect; there will be yet nearly six months before it will expire in accordance with the notice recently served by the secretary of state. In providing, in the text of the treaty itself, that it might be terminated on six months' notice by either party, surely the framers of the treaty did not contemplate that its abrogation would necessarily precipitate a crisis. It has not done that and it will not do it. Any crisis that may conceivably arise is still to be created, and Americans are profoundly concerned that their government shall not create one. The period of six months between the notice and the expiration of the treaty gives opportunity either for the parties to adjust themselves to living peacefully without it, as they did before 1911, or to negotiate a new treaty conformable to the interests and wishes of the parties under the conditions now existing.

That the conditions have changed cannot be doubted. Japan is the first to insist that this is true. It was counted as a triumph of Japanese diplomacy when, two days before Mr. Hull gave notice of intention to terminate the treaty, Mr. Chamberlain announced in the House of Commons that the British government recognized the "special circumstances" arising from the new Japanese program in China. If these circumstances are so obvious as to elicit British recognition and adjustment to them, and Japanese satisfaction at the recognition, they cannot be entirely hidden from us. To take cognizance of them is not an unfriendly act. Whether, in view of the changed situation, we wish to continue the policies which now serve to promote the new Japanese ambitions or take steps toward withdrawing the assistance that we are now giving, is a matter for further consideration.

This much is clear: the Japan of 1939 is not the Japan with which we made the treaty in 1911; the effects of the provisions of that treaty on the fortunes of another friendly nation, China, are effects that were not anticipated in 1911; the effects upon our own commercial and cultural activities in China are not those that were anticipated; and the menace to world peace from a Japan expanding indefinitely in Asia, and joined in a *de facto* alliance with nazi and fascist powers which did not then exist, introduces a new element which cannot be ignored. These changes, both in the world situation and in the use to which Japan is putting the advantages which she derives from her treaty with the United States, call for a reconsideration of the terms of that treaty. To continue the commercial treaty in its present form would not, in our judgment, tend either to preserve peace in the Pacific or to avert world catastrophe.

The treaty of 1911 is a "most favored nation" treaty. It guarantees to Japan the right to buy from the United States and sell to the United States under conditions as free and on terms as favorable as are granted to any nation. That is to say, under the treaty it would not be possible to place an embargo upon the shipment of anything to Japan which can be shipped to any other foreign purchaser, nor would it be possible to impose any discriminatory tariff or other special hindrance to the shipment of Japanese goods into the United States. It is neither an axiom of international law nor a requirement of Christian morality that every nation should enjoy equal trade privileges regardless of the use it makes of them.

What use is Japan now making of the privileges which it now enjoys as a "most favored nation"? It is using its imports of fuel oil, airplane parts, tools, motors, scrap iron

and many other commodities to equip the armies which are spreading devastation in China and overriding every interest but its own, and it is using the credits derived from its export of silk, toys, gadgets—and even cheap American flags!—to pay for those imports and to finance that war. Let it be granted, for the purposes of this argument, that the Japanese government sincerely believes that its operations in China are actuated by the purest motives and will ultimately be a blessing to such of the Chinese people as survive. It is not necessary for us to deny their good faith. But in a matter in which we are so directly involved and in which the determination of our own policies is in question, we are entitled to our own opinion. Our opinion—and it is an opinion in which the American people are practically unanimous, and the Christian people the most unanimous of all—is that the Japanese policy of aggression is thoroughly reprehensible. We are not going to war to stop it, but we see no reason why we should support it.

It is reported that Japan thinks the administration is "playing politics" in giving notice of the abrogation of the treaty. This is a serious error, unless it is "playing politics" for the administration to take a step in which the leaders of both parties concur and which a great majority of the people approve.

Speaking for ourselves, we do not consider it a desperate calamity that white supremacy in the Far East is shaken or destroyed. We can observe without undue agitation the loss of "face" by the white man who has been too long the arrogant superior. White imperialism, imposed by force in an earlier time, though with relatively little bloodshed because resistance was weak, has come to its day of judgment. But we are not atoning for the acknowledged sins of the white race by cooperating in the substitution of a vastly more ruthless Japanese imperialism. We can pass over the cases, said to number over eight hundred, of Americans who have been mistreated. Such episodes are scarcely negligible between "most friendly" nations, but they are incidental to a state of war. What bothers us is the war itself and our own complicity in it. We cannot stop the war, but we can stop supporting it. Abrogating the treaty points that way.

We want to be friendly with Japan and, come what may, we shall not hate. But we cannot be hand in glove with a government which acts as the Japanese government is now acting. There is only limited truth in the saying that it takes two to make a quarrel. One can make a quarrel, but it takes two to make a friendship. We cannot use our influence, such as it is, for the continuance of a commercial treaty under which Japanese-American commerce has for its end result the dropping of bombs made of American metal, from planes powered by American motors and fueled with American oil, upon the congested areas of Chinese cities. We shall gladly join with Mr. Kagawa—himself a lover of peace whose sincerity none can question—in working for such changes in national policy, whether in his country or in ours, that mutual confidence between our nations may be restored, and that a treaty of amity and commerce may truly serve the cause of peace in the Pacific and in Asia and may help to avert world catastrophe.

That Holiday Feeling

EDITOR THE CHRISTIAN CENTURY:

SIR: Have you ever noticed that a holiday, unlike some other experiences, begins at its best? There is no time like that first evening. You have arrived at your summer quarters; you have had your first meal; you ramble by the shore or in the woods, and all is well with the world. In a holiday there is nothing to equal that "fine careless rapture" of the first evening. It never comes again. The best wine is given first.

I am sure you are not among those misguided beings who think that they must apologize for taking a holiday. You know their words: "I am going away from home for what is called (ha! ha!) a holiday, but I can assure you, sir, that it will not be rest for me. Far from me! I may say that I am never so busy as on a holiday!" Or that other: "Holiday? Fudge! I never take a holiday; change of work is all that is needed." I suspect such men, as I suspect all men who say that they are overworked. I suspect this man who never takes a holiday. He is a base pretender who is busy soothing his own conscience. I fear his life is one long holiday.

I like to read of that great preacher who used to cross off on his calendar the days before his holiday began, and went away like a schoolboy when the end of term came. That is the spirit. And such a man on arrival at his holiday home does not sorrowfully confess that he is there only because his friends insist upon it, and that he means to put in some first-class work. Not in the least! He unclamps. And that first evening is the glorious opening of this new chapter. Here begins the unclamped hour.

In this matter, as in so many others, the sensible man does not pretend to be a superman; he is frankly, unashamedly human. He cries out to all concerned: "If any of you people breathe one word to me about work or remind me of things which are undone or of things which can very well wait, I shall take appropriate measures to deal with such a situation."

On that same first evening you will draw out the books you have brought. They will not be chosen for their edifying power, nor will they all be such as we describe as "light literature." There is nothing heavier than a prolonged diet of light works. The books will be varied, I know, but they will all be the books that you *want* to read, not those that you *ought* to read.

If you are at all like me, you must have some books to read. After all, even on a holiday you cannot spend eight or ten hours a day fishing, or playing tennis, or interchanging your old stories with a new friend who tells you his. (In that latter part of a holiday a man should warn his family that he is going to tell these stories, and they in all decency should be allowed to escape.) You must have *some* books to read, and what a treat it is to have only those of your own choosing.

That is the spirit in which to approach a holiday's reading; and it gives the clue to that holiday feeling. That is how I propose to set about it; and I am sure you are in what is technically called "substantial agreement."

Ever yours about to unclamp,

QUINTUS QUIZ.

Mexico Speaks

By Stearns Morse

IT IS IMPOSSIBLE, of course, to appraise accurately the effect upon the negotiations between Mr. Donald Richberg of the oil companies and President Cárdenas of Mexico of the big mass meeting held in the Zocalo to celebrate the anniversary of the expropriation of the oil. I heard the theory advanced that the meeting was arranged expressly for Mr. Richberg's benefit. I did not happen to see him among the hundred thousand people present. But there was nothing to prevent his reading about the impressive demonstration in the papers next day; as a conscientious representative of his employers he doubtless did so, in line of duty. Nor can I imagine that so shrewd a politician as the president of Mexico failed to allude, ever so politely and casually of course, to the manifestation in the ensuing negotiations. President Cárdenas is not without the gift of irony. Perhaps he conjured up for Mr. Richberg the spectacle of the vast throng and, like Bernard Shaw on the occasion of one of his first nights replying from the stage to the lone dissenting voice in the gallery, shrugged his shoulders deprecatingly and said: "I agree with you, my friend, but what are we two against so many?"

I

I do not mean to imply that the entire population of Mexico is in agreement with the hundred thousand who turned out on that brilliant March Sunday. There are, of course, the dissenting politicians who hope to climb to power by reselling Mexico to the expropriated companies. There was the intelligent young Mexican I met who felt that the expropriation had been, in Mexico's precarious economic situation, a tactical mistake and that the same end might have been achieved through the medium of steeper taxes upon the foreign companies. And there was the young lady of the American colony of whom I somewhat tactlessly perhaps inquired the day before if she could recommend any particular vantage point from which to view the demonstration. She at first expressed ignorance of the meeting and when I became more specific revealed a certain bias against the occasion. "Oh," she said, "you see my family is scarcely celebrating the expropriation of the oil. My father lost his job because of it." Finally there was the taxi driver at my hotel on the outskirts of the city. When I expressed a desire to be taken to the Zocalo that Sunday morning he was unenthusiastic. No, no, there was a "manifestación." But could he get me as near to it as possible? Well, perhaps. He did not, however, try to get very near and he charged me more than the usual rate.

Nevertheless, there was no doubt of the sentiments of the marching organizations that filled the narrow streets debouching upon that great square which has perhaps known a longer train of human history than any other place in North America. The park in the square was carefully wired off to keep the throngs from trampling on the grass; otherwise every foot of space was occupied by marching men or milling spectators. When I arrived, most of the organizations with their bands and their banners had already taken their places fronting the balcony in the National Palace from which Cárdenas was to speak. The sidewalks surrounding the massed organizations looked like the usual Mexican plaza on a holiday. There were the uniforms of the army and the police. There were the vendors of newspapers (the Communist *La Voz* among them but not especially conspicuous); the vendors of multicolored drinks in huge glass jars; the vendors of those villainous-looking but very good (so I am told) sweets and edibles, including hot dogs and hamburgers, without which any mass gathering—especially a Mexican one—would be incomplete. And there were the thousands of onlookers waiting aimlessly for the proceedings to begin.

II

Rather surprisingly, for a nation whose watchword is supposed to be *mañana,* they began approximately on time. There were half a dozen speakers. Though I had taken a position directly opposite the presidential balcony and though the public address system was excellent, my Spanish ear was not acute enough to follow them easily and I contented myself with watching the crowd and the banners. On a huge white banner spread across the entire front of the city hall the Mexican labor organizations, headed by the C.T.M., announced their solidarity with Cárdenas "en la Expropriación Petrolera." Diagonally across the great square loomed the ancient cathedral; on the left tower was suspended a huge national flag, with its green, white and red and its spread eagle, descended from the Aztecs; on the right tower was the red banner of the P.R.M.; between the towers was a huge red banner with the legend: "The P.R.M. salutes Cárdenas, paladin of our economic independence."

I joined a queue which had formed in front of a telescope to view, for five centavos a glance, the president and his party on the balcony. When my turn came I adjusted the eyepiece with the courteous assistance of the attendant who seemed anxious that the *turista* should get a good look at his president. He watched the huge gathering composedly, looking, with his frock coat and flower in his buttonhole, not unlike Mr. Grover Whalen. (The comparison is intended to be complimentary to both gentlemen.) And as I turned away from my centavo's worth of looking I thought of the people I had seen some days before in the president's antechamber in the palace waiting patiently for an audience with him: army officers, officials, laborers and one old woman whose wrinkled gentle face I shall never forget, as she sat there, bare-footed, accompanied by her daughter, maybe, waiting for some redress of grievances from the president himself. I did not wonder at his popularity.

Through the loud-speakers came the voices of the various orators, reading from typewritten manuscripts. There

were representatives of the army, the P.R.M., the Campesinos, the Syndicate of Petroleum Workers. The president himself outlined in firm and measured words the steps which had led to the act of expropriation a year ago, condemned the reactionaries who were trying to thwart the revolution, and reaffirmed his support of the popular will, to the ardent applause of the multitude.

III

The final speaker was Lombardo Toledano, secretary-general of the C.T.M. It was his acumen and energy largely which had organized the meeting. (Later despatches from Mexico have described the May Day parade in which the C.T.M. marched in military formation through the streets of the capital, each battalion led by its major and the army officer who had trained it; Señor Toledano does not intend that the Mexican workers shall meet the fate of the workers in Spain.) He mounted the rostrum to the applause of the multitude, lean, dynamic. Though the other speakers had adhered closely to their manuscripts Toledano spoke directly without notes, for he is a natural orator—in fact, I have seldom heard a more eloquent speaker. His eloquence, his lucidity, the measured rhythm of his reiterated phrases overcame the obstacle of my more than indifferent Spanish.

He used the expropriation of the oil as a text for a fresh definition of democracy: "For democracy is not an end in itself; democracy is a simple method of action, democracy is a force which acts, it is not a phrase without meaning, it is not a word of empty oratory, neither is it an entity divorced from the blood and soul of the people." No, democracy and the Mexican democracy in particular is a "working instrument to construct a better commonwealth than that of today"; it is not a false and cowardly democracy like that of Chamberlain and Daladier; for a democracy "which does not live, which does not transform the conditions of a country, which does not change the structure of a country that the people may have a better life, that democracy, wittingly or unwittingly, is in the service of the barbarism which is fascism." He referred to the tasks which the peoples of America "for the first time in their history, with the United States at their head," had to accomplish—the struggle for the liberty of the Western hemisphere. And by way of peroration: "Viva Lázaro Cárdenas! Viva la Patria Mexicana Independiente! Viva la libertad de América! Viva la democracia! Muera el fascismo!"

The president above him on the balcony acknowledged the applause of the throng; a trumpet blew; Cárdenas passed within; the drums began to roll and the assemblage to disperse. I took a taxi for my hotel pondering these things.

IV

Here and there in the crowd I had spotted other citizens of the United States, apparently no more than I disturbed by this determined declaration of economic independence from domination by northern capitalism. My mind went back to a conversation I had had a week or so ago on the terrace of my hotel in Taxco with a business man from Detroit. As we looked up at the delicate spires of the great church, as we watched the lights on the hillside of that unbelievable town till they merged with the brilliant stars in the black southern sky, we compared notes on our cursory Mexican impressions. The fact that we agreed should not occasion surprise.

We both thanked heaven that our country, with its own intricate problems, had not taken on in 1848 the territory south of the Rio Grande. We both agreed that Mexico had enormous, almost insuperable problems to solve. We did not know whether they would be able to make a go of the oil industry they had taken over. We were both skeptical as to whether the oil companies would be indemnified to any great extent for the expropriation (after all, the oil they have exported from Mexico covers their investment several times over). Neither of us prated of "international morality" in solemn tones. We recalled with amusement Cárdenas' classic reply to the Chamberlain government when the British lion growled at Mexico (doubtless in compensation for whimpering at Germany) and recalled its ambassador: that Mexico, of course, intended to meet its obligations but that, after all, there were nations numbered among the great of the earth which found it difficult to pay their debts. And we were agreed on this (the fact that neither of us owns any oil stock does not, I think, vitiate the truth of our conclusion): that, with the tremendous problems of economic development, of housing, education and sanitation Mexico has to face, "their oil belongs to them." That was the phrase we instinctively used, doubtless ourselves thereby committing an act of expropriation.

V

Once or twice on that Sunday in the Zocalo an airplane flew over the gathering and, hearing the humming motors, the crowd gazed skyward. Living in the sort of world we live in it was impossible not to think of the terror that could be thrown into that mass of gay and kindly people by a bombing squadron. But it is some measure of consolation in a troubled world to think—and I am sure that my Detroit business man and the New Hampshire farmer I talked with the other day agree with me profoundly in this—that that bombing squadron could not come from the democracy of the north.

Unfortunately, of course, the situation does not reduce itself to quite such simple terms. The modern technique is a cleverer technique. There are in Mexico, as there have been since before the days of Maximilian, venal politicians who are eager to sell out their country. And there are those in our own country who would gladly help them do it. It would be a ghastly irony to see Great Britain and the United States filling the role in Mexico that Germany and Italy have played in Spain. Happily our present government, however much it may have taken its cue from England in European affairs, appears disposed to think for itself so far as Mexico is concerned and to demonstrate that by good neighbor it means good neighbor. And if it ever should change its mind and lend support to Mexican reactionaries, the determination of that Sunday mass meeting to keep Mexico for itself will find such a response in the hearts of millions of Americans that Mexico will not, let us hope, be another Spain.

The Community of the Holy Imagination

Thirtieth Article in the Series "How My Mind Has Changed in This Decade"

By Arthur E. Holt

I WENT OUT of the theological seminary with a Christianity which lacked power. I had been a student under George Burnam Foster and Gerald Birney Smith. They were powerful men engaged in disentangling Christianity from non-essential Roman Catholicism and non-essential Protestant Christianity. Under Smith we read Hermann's *Ethik*. Hermann in his *Ethik* said most of the truths which we now attribute to Kierkegaard and said them better. We were all tremendously impressed. On no other occasion do I recall a class in a seminary having a profound spiritual experience through reading a book. Hermann's Christianity had several fairly well defined constants, but there were other basic questions on which his answers were vague. Granted a historic revelation, Hermann left you certain that Christ was the center of it and that you became a Christian through the impress of his character upon you, while the peculiar mark of your Christianity was the integrity and unity of your will.

These convictions, however, left unsettled the question as to whether God was significant for the cosmos. It left you uncertain whether the "historic revelation" had cosmological significance outside itself. Hermann did not connect the historic revelation of the Bible with contemporary society. Hermann left the church for later theologians to develop. For him Christianity was a matter between Christ and you. Hermann did not establish the connection between yourself as a Christian and contemporary society. The Christian went forth from his association with Christ to live a life of spiritual integrity, but there was very little recognition that being a person with spiritual integrity and moral maturity required a social order which invited him to be such a person. Some social orders are more unfriendly to personal development than some theologies. And a fourth truth which was only faintly real to Hermann concerned the way in which the Christian is linked to his world through the use of science. I point all this out to indicate that a theology can be very helpful even if it neglects emphasis on several important issues.

Learned in the Pastorate

Now my spiritual pilgrimage has been a matter of rediscovering several truths which were not real when I left the university. The first five years of my ministry were spent in a city where church and city were dominated by the big steel mills. The mills ran seven days a week and from ten to twelve hours a shift. I was not technically trained in the production of steel but I was pastor of a church, the most delicate social institution in the community. It is possible to overstate the ignorance of the clergy. I knew several facts about that community which the men who lived in New York and manufactured steel in Pueblo did not know, and I knew them because I was pastor of a church. I knew what a man's daily work did to his personality; I joined a labor trades assembly and most of what I heard there would have made a very decent section in a system of salvation, personal and social.

My next seven years were spent alongside a great college of agriculture. Here I came to appreciate how tremendously important scientific fact is to the control of nature. In a semi-arid state I saw men advancing their control over nature's forces and increasing human happiness. Whenever I hear theologians speak slightingly of the scientific control of nature I think of the way the theologians have dealt with the hazards of nature and am ashamed of my profession. I also came to appreciate the welfare of the farmer as one of the three important factors in an interdependent society. The conventional economists knew nothing of justice. The professional radical knew of justice only for the urban proletariat. There were few who could state the stake of the farmer in a program of human welfare. But after considerable sojourn alongside universities I have lost faith in them as the source of ultimate salvation for society. They have not behaved well in Europe in the face of the tough realities of race and nationality. And unless they show more concern for ethical issues than they do in this country, they are false messiahs.

Ethics and Church Union

My third pastorate centered around an attempt to join into one a northern and a southern Presbyterian church. Here I came to appreciate both the importance and the weakness of that unique institution of Christianity—the church. I am more interested in a purified church than I am in a unified church because I learned there that an overemphasis on church unity has an inevitable tendency to produce ethical and spiritual mediocrity. And yet in the last ten years the emphasis on the importance of the church has been justified as over against the growing modern emphasis on the state.

But the question which all these experiences in school and pastorate left unanswered in my mind is related to what happens in that larger reality, the cosmos. Is God a human creation put forward as the expression of our unsatisfied longings but of whom the total creation knows little and cares less? This cosmological question I pushed aside, thinking perhaps the theologians would settle it for us. Benjamin Kidd in his *Science of Power* has shown where the Darwinian philosophy, which did not hesitate to claim cosmological significance, left Christian ethics, but still I hoped that my ethics could get along without a cosmology. But it can't be done and I am turning to Kropotkin and Gerald Heard and the new physics for a

cosmology which goes in the same direction as my Christian ethics.

In the last ten years I have helped organize for one denomination an agency for exploring and defining the relation of the individual and the church to the social order. The reasons for this I do not need to discuss here. I am under no illusion as to its importance. I believe it is one part of a very important phase of Christianity. Cosmology, biblical Christianity, the church and its history, the Christian doctrine of the person and of society, scientific fact, all are important elements in a powerful Christianity. It is hard for an individual to be good along more than one line. That is why each one of us can be glad that he can be a member of a fellowship which can take his small contribution and make it a part of something larger.

Judaism's Communal Development

About fifteen years ago I wrote a book entitled *The Bible as a Community Book*. It is out of print now and the press which published it seemed rather glad to break up the plates. There are no more copies for sale and all the copies around the seminary have either been stolen or lost, so there is no object in my referring to the book except to re-emphasize a point which has become increasingly important to me throughout the years. In this now discarded book I traced the story of four communities, the building of which is the theme of the Bible. They all come to a focus in a *community of the spirit* established by Jesus which was for him and his disciples as real as the old tribal, geographical and cultural community of Judaism. It was a community of the spirit built around the teachings of Jesus and the apostles but above everything else it was a *fellowship*. It was "a community of the spirit issuing in a community of life," to quote the words of C. Anderson Scott, professor of New Testament in the Theological College of the Presbyterian Church of England.

This community of the spirit was also a Community of the Holy Imagination. It possessed the liquid fire of human ethical energy before it crystallized into creed or code or institution. It was corporate in the sense that it was something which no man had by himself. It offered to man a vocation which was to be worked out in the common tasks of life. It was a community just as much a part of the world as the communities of race and class and geography, but it had the ethical right to supersede them all.

The Constants by Which We Act

In a very real sense this community is more fundamental than theology. Cosmos, God, historical revelation, the church, myself, society, my vocation, the next deed to be done, immortality, all are constants by which this community defines its present and plans its future. Worship is man's attempt to solve the problem of self-direction in his universe. From his earliest days he discovers and refines these constants but he rests back upon this fellowship which sustains him when he is weak, discovers him before he has come to full consciousness, and carries him forward after he has made his small contribution to something which is larger than himself.

The World War and the attempted solutions offered by all the national "isms" have convinced me that the need for this community of the spirit is more imperative than ever. Men are seeking security in practical absolutes like those of race or nationality or culture, and all this but reveals the necessity for something which will save them from their ethical provincialism and temper their petty prides and hates. Break any one of these new national orders open and you will find that it is a struggle over the stuff of which religion is made. The world has suddenly turned religious but most of its gods are false gods.

Many of my friends are turning to democracy as the last and final spiritual hope and they are emphasizing the importance of its great assumptions. With all their enthusiasm for democracy I am in hearty accord, but democracy rests back on some kind of political organization and it too becomes very quiescent unless stimulated from some fundamental source. Democracy badly needs some power which will sit up nights with humanity before men are ready to be good democrats. Christianity and democracy do not equate. Life doesn't start democratic. And so I am thrown back to my belief that the community of the spirit alone possesses what modern society needs.

Class-Consciousness in the Ministry

Although I grow more and more aware of the need for some community which has a world-wide sweep and is not ethically provincial, I grow increasingly aware of the tendency of the church and of its ministers to side with the dominant class-consciousness of the area in which they live. Recently I made a study of the attitudes of the metropolitan clergy during the Bryan-McKinley controversy. In that industrial belt which extends from Chicago to New York and sweeps up about two hundred counties, the clergy, including Jewish rabbis and Roman Catholic priests, almost unanimously ranged themselves under the gold standard. Some of them, like Newell Dwight Hillis and Lyman Abbott, Henry Van Dyke and Stuart MacArthur, were violent in their vituperation of the "western demagogue." University presidents declared that "16 to 1" would ruin their universities.

Dr. Hillis said that "the amassing of wealth means thrift, ingenuity, economy and perseverance for the individual while, at the same time, it ministers to great treasure, to home and market place. Savagery always means poverty. When barbarism starts toward intelligence and Christianity it starts toward wealth." The pastor of a prominent Methodist church fervently declared that "as in 1776 and as was true in the north in 1861, so now the ministry with almost complete unanimity see eye to eye in this crisis."

Liberalism lined up with the privileged classes. If Bryan needed any reasons for thinking that Wall Street dominated even the clergy, the clergy gave them to him in abundance.

Whenever a great social cleavage has opened up in the United States, the professional expounders of the community of the spirit have almost unanimously tumbled into it. And yet I believe in the community of the spirit and propose to work for its coming.

Shall We Go Holy Roller?

By C. P. Raycito

RETURNING HOME not long ago for a visit with my mother, I was not a little surprised to find her attending the local "Holiness" church. My attempts over the years to make a liberal of her had evidently been ineffective. Surprise grew when, during the week, I was invited to speak at mother's church. I accepted, not without misgivings—what could a liberal say in a "Holiness" church?—but used the occasion to present the gospel as I understand it. They were most generous with their ecstatic ejaculations and treated me far more decently than the church of which I am a member would have received that "Holiness" preacher.

In the belief that if I could discover why my mother stopped attending a church of one of the larger denominations to go to the "Holiness" church I would know in part the appeal of those groups, I started at that point. Most obvious are certain natural reasons. For example, years ago my mother lived in the country north of town, and the present membership of that church is made up largely of her old friends and neighbors who likewise moved to town. She feels at home at that church. She also feels needed. Formerly a teacher of a large adult class at one of the other churches, she was replaced by a younger teacher. At the "Holiness" church she has a class again and feels useful.

Human Factors at Work

This next observation sounds harsh, but it is part of the picture and may as well be faced. When my father was living he gave rather largely to that other church but when mother was not able to make such payments they lost a bit of interest in her. Meanwhile, the "Holiness" people graciously accept the small gift she can make and treat her not merely like a queen but like a saint. A very important factor in her attendance must certainly be the fact that the "Holiness" preacher drives around to get her in his car, while no other church offers such service.

Yet these explanations are on the surface; one must look deeper. My mother was alone for some time. Then the "Holiness" preacher called to see her. None of the other ministers did. Moreover, his visit was no formal gesture: he called with a definite purpose which was something far different from the mere promotion of church attendance—he called as a pastor to pray with mother. And pray he did! He got mother down on her knees in the front room and she could not help feeling the strange warmth of his sincere talk with God. He does that also in many other homes where otherwise there would never be prayer, and while a few react negatively, others respond deeply. When he suggests that they pray there is a fervent murmur of "Blessed Jesus," and "Bless him, Lord," swelling with the prayer to unrestrained "Hallelujah!"

When I suggested to this preacher that perhaps some of these factors operated to win my mother to his church he was shocked. He explained that she went there because his church has the gospel and the others do not. Curiously that assurance on his part has had something to do with winning her. At many points she is frankly skeptical of the "Holiness" theology, and yet the very assurance of these people operates to make her give them the benefit of the doubt. If they should be right, she doesn't want to miss anything!

Power of Assurance

An insight into the strong motivation of these people may be seen in the following incident. They were raising a special missionary offering. The conference had assigned a quota of twenty-five dollars; the minister and church voted to boost that to thirty dollars; and they actually raised forty-three. Being naturally worldly-minded from contact with other churches I commented: "But if you turn all that in aren't you afraid that next year they will assign you a still higher quota?" He thought a moment and then replied: "Wouldn't that be a wonderful compliment to our faith? And we'd raise it, too!" And then a light came into his face. "Meanwhile, brother," he said, "we have the joy of knowing that our forty-three dollars is working for the Lord out on the mission field, preparing other precious souls for the Lord's return. Perhaps there won't be any next year. And we know that this time we've done our best. Hallelujah!"

There is good psychology, too, in this talk of a "second blessing." The average American church has had much to say about the direct contact with God which the individual has in conversion but has had little to offer beyond that. The great majority of churches, to be perfectly frank, have developed no heart-warming technique for finding God through Christian social action and the best they have been able to suggest, therefore, has been that Christians meet together once a week to talk of that one time when they did meet God. A few liberals have gone beyond that; they have found a living experience of the Divine as contemporary as the latest news broadcast and as vital as the perpetual flowering of a perennial. Some of these liberals are well along toward their second thousandth blessing, every blessing derived indirectly through meeting human need or daring to challenge the semi-pagan concepts of the current scene.

Memories Instead of Blessings

But the average church has offered the average Christian just one experience, and then—vacuity and memories. That's a bleak prospect. No wonder the talk of a "second blessing" comes like a warm breath of spring into the snowy atmosphere of the average church, enticing from us some of our own members. Our best answer—our only answer—is not to launch a campaign of propaganda against these minor sects, which is what most preachers try, but to make our own churches centers of friendly warmth where religion will recapture Jesus' concern for practical neighborliness and share his scorn of mere institutionalism.

None of this appreciation implies, however, that these minor sects are right and that the way for liberals to find a dynamic is to go Holy Roller in theology and method. Half-way liberals often think so, but they fail to consider two facts, neither of which has much, if anything, to do with theology.

What Have the Holiness Churches to Teach?

First, the contribution of the minor sects toward the bread-and-butter ills of their members is purely accidental and does not for a moment rest on any philosophy of Christian social change. Consequently, their only contribution to America's neediest third is the friendliness they show. That contribution is not to be discounted, and it is certainly more than some of the other denominations have been offering. In the average small town today the man in the lowest income brackets finds a welcome in just three places—the WPA recreation hall, the low-price tavern and the Holy Roller church. And the established churches have condemned all three with about equal fervor.

The typical minister of the "Holiness" churches has the great tactical advantage of living on a salary scale distinctly below that of the average minister of more established denominations and nearer that of the people he serves. Doubtless this is a real factor in his ability to reach those not touched by the other churches. Sharing the poverty is a Christian virtue.

The Case of Brother Blank

To be specific, here is Brother Blank whose salary is ten dollars a week—when and if. That makes forty dollars a month—still when and if. And free house rent, which for his residence is worth twelve dollars a month; add incidental gifts of food which average about three dollars a month; add wedding fees which, for him, do not average more than a dollar a month, and the total monthly salary is fifty-six dollars. This is still assuming payment in full of the basic salary of ten dollars a week, though so far that has never been quite reached. Yet he maintains—God knows how—a car of sorts and generously runs errands for less fortunate members who lack transportation and gathers up those who live too far away to walk to Sunday school. Compare this yearly salary of $667 with that of the five other Protestant ministers whose salaries range from $1,800 to $3,000 plus free parsonage, and it can easily be seen that Brother Blank has a slight advantage in reaching WPA workers whose monthly pay in that city is $48, and small impoverished farmers whose average cash income is even less than that.

And yet this identity with those at the lower end of the economic scale is accidental; the help rendered is neither in the name of religion nor in conscious association with Jesus and his redemptive work, and the net contribution is therefore slight. These people leave untouched the basic problems, and those problems will remain untouched until liberal Christians link adequate social change with adequate spiritual dynamic.

These "Holiness" ministers tell you very frankly that such things as gathering food for a destitute family, finding a job for a man out of work or arranging for free medical care for the very poor have nothing to do with religion. "We do these things," one of these preachers told me, "because they need to be done; but don't let the devil fool you, brother, and make you substitute such material things for the gospel."

Perhaps the best the rest of us can do is to give our blessing to these minor sects for what they are doing, and humbly begin in our own churches the restoration of concern for people. We have a mission if we can find it. Mere friendliness is not enough. It leaves the main problems of human need still untouched, and leaves for those of us who do have a social theory as part of our religion plenty to do.

A Religion of Escape

Second, such religion as they offer to those the rest of us are not reaching is purely a religion of escape based upon a theology which is quite foreign to the teachings of Jesus. While they are together, singing their hymns of future glory and enjoying a mystical experience that, for the great majority of them, is a valid contact with God, they find release from their troubles and their problems. Doubtless that psychological experience of escape is worth something. But after forgetting their difficulties for a period, they must return to the actual world to find those problems still unsolved. We may also admit a certain tremendous motivation latent in the theology of these groups. But no number of benefits ought to excuse a theology which is fundamentally bad and at variance with the life and teachings of Jesus.

We must not compromise with our convictions just because these primitive notions of the minor sects seem to be gaining in popularity or because they do attract some we cannot reach. It would be just as dangerous to move in that direction as to surrender to the current popularity of the otherworldly and defeatist theology which sprang out of post-war Europe. We in America have been all along on the point of discovering something new and vital in religion; we have at times approached very near the remarkable synthesis which Jesus so ably achieved, the linking of religious sentiment with practical helpfulness. A few have found something tremendously vital.

I know a few liberals (and so do you) whose interpretation of religious truth leaves no doubt that they have the gospel. They yield to no "Holiness" preacher in ardor or dynamic or conviction; and they have found an impelling motive which not even the minor sects at their best possess. More of us can find that power if we dare to follow our convictions at any cost and link with those convictions a practical and sacrificial concern for all human problems. In that direction—not in any return to the primitive or the escapist—lies the true destiny of the liberal churches.

Definitions

YOUTH is a banner lifted to the sky;
Life is a dusty road beneath the sun;
Love is a stair to climb to heaven by;
Death is an open door, forbidding none.

JAMES ARTHUR.

BOOKS

Republican Religion in Kentucky

LIBERAL KENTUCKY, 1780-1828. *By Niels Henry Sonne. Columbia University Press, $3.00.*

DURING several decades after the Revolutionary War, the intellectual and cultural development of Kentucky was about a generation ahead of other parts of the region beyond the mountains. Kentucky had more wealthy and cultivated people, more social graces, more direct contacts with the eastern centers of culture. It was natural that it should have the first college west of the Alleghenies. For the same reasons it received the strongest impact from that body of thought which the author designates as "liberal," which was partly deistic, partly Unitarian, and partly an undifferentiated aversion to the strictness of Calvinistic theology and the austerities of Presbyterian morals. Koch, in his *Republican Religion,* has given an excellent survey of unorthodoxy, including both the English and the French sources and the native contributions, from the later colonial period down to the time of Jefferson. Sonne's book is, in a sense, a continuation of this study for a limited area and into a somewhat later period.

High points in this history are: the prevalence of "infidel" opinions and publications in the last years of the eighteenth century; the founding of Transylvania Seminary under Presbyterian leadership; the election of Toulmin, a Unitarian, to its presidency in 1794; the establishment of a rival orthodox school and the subsequent merging of the two to form Transylvania University after the ousting of Toulmin; the writings of the learned and versatile Joseph Buchanan, who called himself a materialist and who was important enough in the history of American thought to rate a chapter in Woodbridge Riley's *American Philosophy;* the struggle between Presbyterians and liberals for the control of Transylvania University in the years after the war of 1812; and the call, presidency (1818-1827) and dismissal of Horace Holley, the Boston Unitarian, over whom the fiercest fight raged, issuing in "liberalism defeated."

It will be observed that a great part of the story revolves about the fortunes of Transylvania University and the conflict of rival interests for its control. This is true to an even greater extent than appears in this brief outline. Mr. Sonne, as a diligent student of the source materials, has unearthed all the personal and political antipathies of the period which bear upon the many-sided struggle of president, professors, trustees, legislators and pamphleteers. Many of them have little to do with "liberalism" in the sense in which the term was originally introduced. If the author, like a conscientious historian, refuses to oversimplify his record by omitting these personal and partisan factors, he often comes perilously near to losing the thread of his argument in a confusion of petty details.

But on the other hand, he does oversimplify by an assumption, which has a large place in the argument but for which no adequate evidence is adduced, that the Presbyterians of Kentucky were really aiming at a union of church and state. His own sympathies are naturally against this project. So are mine. But I am unconvinced that it was a project which the orthodox were trying to carry out. It is true, of course, that the orthodox wanted an orthodox president of the university—though for some reason a Presbyterian board elected a Unitarian president and after him a Baptist and two Episcopalians before they got around to calling a Presbyterian. But even when they repented and tried to get the Unitarian out, it is not fair to accuse them of "setting up a religious test for public office," for the liberals were just as determined to have an anti-Calvinist as the Calvinists were to have a Calvinist. Besides, though the university was a public institution, it must be remembered that at that time the religious influence in public education was still strong. Horace Mann was still practicing law in Dedham, Mass., and had not even begun to formulate his idea of a secular school system when liberalism was "defeated" in Kentucky by the dismissal of Holley, and the University of Pennsylvania was practically unique in its freedom from sectarian control.

Similarly, the author seems unwarrantably critical of the Presbyterians' participation in politics. Their demand for Sunday laws seems to him sinister. James Blythe, while denying the idea that "religion and politics have nothing to do with each other," repudiates the thought of a religious establishment; but Mr. Sonne, without giving particulars, says that Blythe's critics "showed very definitely that the danger in Blythe's position lay . . . in its assertion of principles which led toward an establishment."

This matter assumes so large a place in the total argument that it might almost be said that the author's main thesis is that the Presbyterians were trying to secure a union of church and state in Kentucky. In this reviewer's opinion, he does not prove it. But he organizes and exhibits a body of important material bearing upon the religion, politics and social life of Kentucky in an interesting period.

W. E. GARRISON.

Books in Brief

PARADISE PLANTERS. THE STORY OF BROOK FARM. *By Katherine Burton. Longmans, Green & Company, $2.50.*

It will not do to dismiss the Brook Farm enthusiasts as a company of long-haired fanatics who wanted to found a communistic utopia where everybody would write poetry and sing the praises of labor and nobody would hoe the potatoes. Katherine Burton pays them the deserved tribute of a careful study and a full recognition of the sanity as well as the earnestness of their endeavor. She analyzes the weaknesses of the project too, but first makes clear its social philosophy and the intellectual vigor that went with it. The presentation is almost fictionized in form, but the author has kept close to the records for her facts.

ROPE OF GOLD. *By Josephine Herbst. Harcourt, Brace & Company, $2.50.*

All America tramps through the pages of this novel, straining at the rope which threatens to garrote civilization. Miss Herbst's thesis is not a new one—that our outworn economic system is "the tragedy that has stripped the gears of the world." But rational ideas and firm convictions based thereon are of the essence of good literary art. Here they are joined with superb craftsmanship and deep understanding of human nature to make a novel of tremendous power. There are at least a dozen "chief characters," each of them a flesh-and-blood individual—the farmer, the factory laborer, the faithful and timid white-collar worker, the old-style patriarchal capitalist, the ruthless business executive of the new school, the rich young man who has seen the light, the nervous parlor pink who is willing to share half his cake on condition that he be allowed to keep the other half, the newspaper man who finds escape from his conscience in easy

cynicism. All these are memorable. But in Victoria Chance Miss Herbst has created a character who will live. Victoria is the most courageous woman in literature, because her courage is clear-headed, because she rises resolutely above her personal tragedy to carry out her obligations as a human being to others. If there was any doubt that Miss Herbst is one of America's major novelists, this book will dispel it.

THE SPEAKER'S BIBLE. *Edited by E. Hastings. Vol. XXIX, Matthew i-viii. The Speaker's Bible Office, Aberdeen, Scotland, 9/6. ($2.90 in U. S.)*

Earlier volumes have made this work too well known to require much description. The brief introduction scarcely attempts to penetrate beneath the obvious. The comment that the infancy narratives "are on a rather inferior level of historical security than the records of the ministry" indicates to some degree both the extent and the limitations of the critical processes employed. The strength and value of the work are its exceedingly rich collection of homiletical material, from many sources, dealing with almost every verse.

Books Received

Americas to the South. By John T. Whitaker. Macmillan, $2.50. (To be reviewed.)

Princess of Yucatan. By Alice Alison Lide. Longmans, $1.50. An exciting and highly colored tale of a Maya maiden at Chichen Itza and thereabouts, conveying a good deal of information about the Aztecs and their predecessors. But one wonders whether there is traceable, in this and other juveniles of the better sort, some regrettable influence of the more lurid "strips"—the Sunday adventures of "Orphan Annie," "Terry and the Pirates" and the like. (To be published Sept. 6.)

The United States Senate: What Kind of Body? By Henry Lee Myers. Dorrance, $1.50. As senator from Montana, 1911-23, the author had an inside view of the Senate. He thinks well of the Senate and defends the integrity, industry and capacity of its members as he has known them. Besides much pleasant and informative reminiscence, the author offers critical comment on present tendencies. He deplores the vanishing independence of the Senate and the decreasing function of the states.

The Fine Art of Public Worship. By Andrew W. Blackwood. Cokesbury, $2.00. (To be reviewed.)

The Fine Art of Propaganda, A Study of Father Coughlin's Speeches. Edited by Alfred McClung Lee and Elizabeth Briant Lee. Harcourt, $1.50. (To be published Aug. 17.)

Writings and Speeches of Oliver Cromwell. By William Cortez Abbott. Vol. II. Harvard University Press, $5.00. (To be reviewed.)

Increasing Church School Attendance. By Albert H. Gage. Zondervan, $1.00. Not a handbook of tricks and devices for getting young people into the school and holding them there, but a manual of methods for making the school worth attending and relating it more closely to the church.

In the Land of Cromwell and Bunyan. By William Hazer Wrighton. Zondervan, $1.00. The author, who is head of the department of philosophy in the University of Georgia, makes a revisit to his old home at Godmanchester the occasion for a retelling of the story of those days of storm and stress when Cromwell, Bunyan and other Puritan worthies were active in, or issuing from, this interesting region.

Fundamentals of Zoology. By William J. Tinkle. Zondervan, $3.00. A textbook for high schools and colleges. The author is critical of the data and arguments usually adduced to prove the evolutionary process and concludes that it is still an open question.

The First Negro Medical Society. By W. Montague Cobb. Associated Publishers, 1538 Ninth St., N. W., Washington, D. C., $2.15. The subtitle tells what it was and where and when: "A History of the Medico-Chirurgical Society of the District of Columbia, 1884-1939."

The Story of German Methodism, Biography of an Immigrant Soul. By Paul F. Douglass. Methodist Book Concern, $2.50. This is, in the main, a record of German Methodism in the United States. Considering how great a lift John Wesley got from German-speaking Moravians, it is fitting that Methodism should have ministered to immigrant Germans. No other Protestant denomination has dealt so successfully with a foreign element in America or done so much to help it to be no longer foreign. Some attention is given to Methodism in Germany, especially under National Socialism, but the record of this phase is incomplete. One is little comforted by learning that "the Methodists have become enthusiastic over the stand of Chancellor Hitler on tobacco and alcohol." The author was trained in both theology and law, was a newspaper correspondent in Germany, and is now a member of the Vermont legislature.

Tennessee Outpost. By Ivy Bolton. Longmans, $2.00. Mr. Bolton, well known for his historical stories, here locates one mostly on the Tennessee frontier just after the Revolution. For boys.

Who Killed Aunt Maggie? By Medora Field. Macmillan, $2.00. Need it be said that this is a mystery story? But not a very creepy one. It all happens among nice southern people. Besides, the author has a pleasant and workmanlike style and does not subordinate everything to plot and action.

Hannah Courageous. By Laura Long. Longmans, $2.00. Juvenile for girls. The setting is a Quaker family (a station on the "underground railroad") before the Civil War. But Hannah wanted to become an artist—and did, more or less.

Kokwa, A Little Koala Bear. By Theresa Kalab. Longmans, $1.50. For the very young, say six to ten. Pictures, by the author, unusually clever. (To be published Aug. 30.)

Japan and Shanghai. By Shuhsi Hsu. Kelly & Walsh, Shanghai. Though written by a Chinese, this is an objective study of conditions and events in Shanghai as of the time before that city had been occupied by the Japanese. Dated April 1938, it is now ancient history, but valuable for the record.

Comrades Round the World, Christian Youth in Action. By S. Franklin Mack. Friendship Press, $1.00. Another excellent body of material showing the opportunity of Christian youth to be the instruments of international and interracial friendship in angry times.

CORRESPONDENCE

Information Please

EDITOR THE CHRISTIAN CENTURY:

SIR: In preparation for a series of articles, I am seeking information concerning communities which have experienced striking advances within the past ten years on the part of Pentecostal sects, Negro cults, or any groups which represent new elements in American religious life. I am particularly interested in cases in which such congregations have taken over churches of the older and more conservative denominations. If your readers know of such instances, they would confer a great favor by writing me concerning them. I can be addressed at the editorial office of The Christian Century.

Chicago, Ill. PAUL HUTCHINSON.

He Also Wants a Book

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not very strong on communications to religious journals. Particularly when they do as fine a job of it as The Christian Century does with an amazingly high level of contributions. However, something has come to pass that is so unusual as to impel an expression. Perhaps I am too close to it now to appraise it at full value. I predict that future generations of religious leaders when they want a vivid and accurate portrayal of this decade will turn back to it with eager enthusiasm. I refer to the series on "How My Mind Has Changed in This Decade." I hope these tremendous articles will appear in book form. They have so impressed me with their reality and accuracy that they are assembled in consecutive order that I may put my hands on

them at a moment's notice, whenever some new question about religion in the past ten years occurs to me.

Many have attempted to characterize this decade. It has been called the dirty, confused, disillusioned, materialistic, totalitarian and many other words in attempted characterization. But in "How My Mind Has Changed" we get a picture of souls of faith who have lived through this tremendous decade, and have very positive words to say as to our Christian faith in a confused world. Here are some convictions that come to me as I read these vital experiences.

1. They have met God and know him on sufficiently spiritual levels that he is still their God when the tides are against us.

2. They know Jesus Christ, the Lord of life, sufficiently so that he is a contemporary Christ and is not lost in the past. He "comes alive" to them in this generation.

3. They are realistic and do not blink, evade, or live in a make-believe world when values seem topsy-turvy. They are wedded to truth and believe it is of God and is abiding as he is.

4. They are good churchmen, acknowledging its weakness, but devoted to it as the institution of God indispensable in human society, and destined to play a great part in life ahead.

Yes, by all means let us have "How My Mind Has Changed" in book form.

First Baptist Church, Clarence W. Kemper.
Denver, Colo.

One of Many

Editor The Christian Century:

SIR: May I commend the incisive greatness of Dr. Bowie's "The Changed Atmosphere" in your issue of July 19. We rejoice that such as he can speak with so clear a vision on the peril and opportunity of the church today, and that there is a paper that can give it prominence.

Cardigan, P. E. Island. H. L. MacKenzie.

Boys Aren't Born Intolerant

Editor The Christian Century:

SIR: May I call your attention to a very interesting camp for boys at Pact Farm, near Chesterton, Indiana. I spent a day there recently. Twelve boys from underprivileged families go there every two weeks; four are Catholics, four are Jews and four are Protestants. They live and play together and are a happy lot with two excellent counselors in charge. The name of the farm comes from: Patriotism, Ambition, Character and Tolerance. That tells the whole story. The man who owns the farm and supports the camp says, "I have infinite faith in American boys. They are all right. It's the older folks who are sometimes intolerant." Parents please take notice.

Chicago, Ill. James M. Yard.

Youth in These Times

Editor The Christian Century:

SIR: Mr. Corrington Gill doesn't say so in his article, "Age, Youth and Jobs," but he must realize, on the basis of the facts and analyses he presents, that youth's chances of getting jobs are pretty close to zero. "Training doesn't make jobs." So what? There seem to be only two ways out: a thorough overhauling of our economic system, or a war which will liquidate excess labor. But it will take a long time and a deal of trouble to overhaul our economic system. As for starting a war, there's already enough trouble to make one, and it can be produced in a jiffy.

Chicago, Ill. C. H. Tatlow.

From One Who Has Escaped

Editor The Christian Century:

SIR: May I publicly express my appreciation for the insights expressed in Walter Dudley Cavert's article, "In a Competitive Pulpit." I have suffered through two successive pastorates of the type described, and have only recently come out into the clearer air of a field where there is no Protestant "competition." Consequently, the article expresses better than I could have done it the deep breath of relief which I am taking.

I wish that it were possible for every church member in such communities as those mentioned to read and digest Dr. Cavert's article, then go home and get down on his knees (if some of our church people have not forgotten how to do so).

Hampton, Conn. Charles Ross Hodges.

The County As a Unit

Editor The Christian Century:

SIR: "In a Competitive Pulpit" by Dr. Cavert in The Christian Century for July 12 sounds a much needed note that in all probability will fall on deaf ears. Six years of superintendency of nearly a hundred country churches have impressed me with the absolute need of a revision of our rural church policy. So long as denominational leaders decline to cooperate in the larger spirit of give-and-take, there is little hope of betterment.

The automobile plus modern highways has resulted in definite county units in hundreds of cases. More and more they are becoming centers commercially, socially and intellectually. The county could well be in many instances a practical working unit religiously. My suggestion would be to create county executive committees or commissions to be composed of the representatives of the denominations existing in such counties, these committees to have authority to pass upon all proposals to start new organizations, to inform themselves thoroughly of conditions and make recommendations as to possible mergers or eliminations. If such authority could not be transferred to them, their recommendations would at least have significant force. The county is becoming more and more conscious of its unity. It is a larger community with its farthest reach less than a half-hour distant. I am curious to know if any county is at present thus operating and if so with what results.

Evanston, Ill. E. Robb Zaring.

The Human Side of WPA

Editor The Christian Century:

SIR: I have just finished reading your editorial, "The Human Factor in the WPA," and wish to take this opportunity both to congratulate and to thank you for printing a true statement of facts—a proceeding which seems to be unknown among magazine and newspaper editors when it concerns this national relief program. I hope it will be read by some at least of the congressmen whom we have the bad fortune to call our representatives in Washington.

Eagle Rock, Calif. Elizabeth P. St. Clair.

Skip It

Editor The Christian Century:

SIR: One hour each week I put aside
To read The Century.
One hour each week do I decide
To censure thee.
But now, begad, the time has come
To end procrastination:
Oh please, with Quintus Quiz have done,
And end exasperation.

Ottawa, Canada. I. N. S.

[The menu offers many a dish.
It's strictly à la carte.
There's wide variety of fish
And soup and meat and tart.
But I. N. S., though dining well,
Indites a plaintive ballad
And interrupts his meal to yell:
I don't like lobster salad!

The Editors.]

NEWS *of the* CHRISTIAN WORLD

New England and Far East Meet

Oriental 'Missionaries to America' Preach in Bay State—Wellesley Institute Probes Democracy

(Correspondence from New England)

SOMERVILLE, MASS., Aug. 1.—The Christian Mission Fellowship brings Oriental missionaries to America. Perhaps the best test of the plan is the effect upon such rural towns as Conway, Mass., nestling in a hollow of the hills. The pastor of the Federated Church of Conway, W. Raymond Ward, writes: "Rev. Peter Shih is a great preacher even in English, but I think his most valuable contribution to the spiritual life of our community was made by his contact with children in the public school, pastoral visiting and discussions with small groups. Neighborhood ministers were invited to a Chinese feast, prepared under the direction of Mr. Shih. Today, a year later, I am continually asked: 'What do you hear from Mr. Peter?' He returned this May to baptize my daughter. This year the missionary was Rev. Minsoo Pai of Seoul who spent 12 days in Conway. More intensive calling was done and he was entertained in homes of the parish. He visited the public schools and addressed a gathering of young people on 'The Kingdom of God on Earth and in Heaven.' Rev. K. T. Widney of Putney, Vt., states that the work there surpassed his brightest dreams." The fellowship plans to bring more missionaries in coming years.

Mr. Ward has just resigned to join the rural reconstruction project of the fellowship, on 228 acres near Ithaca, N. Y. He says: "We hope to build a group of Christian leaders that rural communities need and cannot hire; and that after 1940 the project will be self-supporting."

* * *

Institute for Social Progress Demands 'Mature Economy'

The theme this year of the Wellesley Institute for Social Progress, July 8-22, was "How Can We Make Democracy Work?" Dr. John S. Burgess of Temple University, Philadelphia, faculty chairman, stated the problem: "In the days of Jefferson and Jackson, our democracy was a relationship of free men, 70 per cent landowners, rejoicing in liberation from European autocracy and developing a high degree of national and local solidarity and cooperation. The task of this institute is to consider how, in a setting wholly different, we may reconstitute the same political and economic life. Contrary to that ideal are such forces as the unconquered specter of unemployment, the widest differences in income ever known, increasing factionalism and pressure groups."

Such speakers as Dr. Helen E. Meiklejohn of San Francisco argued that a "mature economy" must replace the economy possible when frontiers and population were expanding. Numbers, she said, are of less importance than "individual and community character and cultural development. It is far better to have two citizens of high standard than six of medium grade." Rabbi Edward L. Israel suggested that "the lands where democracy has collapsed, like Israel just out of Egypt and unlike America, were too lately out of bondage." Dr. Rufus Jones defined Quakerism as "an attitude shared by many outside the Society of Friends, a determination to live a life expressing Christian love and a revolt against all hypocrisy."

* * *

Vermont Boys See Their State

In the past 11 years, 330 Vermont boys have toured the state to inspect its varied industries and meet the governor and other officials. The plan was suggested in 1929 by Rev. A. Ritchie Low of the Johnson Federated Church. Different routes are taken each year. "If every town were as busy as this spunky little Lamoile county community of Johnson," said the Burlington *Free Press*, "there would be no unemployment in America. The intra-Vermont boys were told that it is one of the few communities that set apart tax money for a village playground. They were much interested and wished their home towns would do something like it."

* * *

Confusion in War for Birth Control

Headlines rarely mention the struggle going on over "birth control" and "blood tests." A clinic in Waterbury, Conn., which claims to give information only to women whose health is endangered by childbearing, was raided after a censure was read in all Catholic pulpits. Opponents of a bill before the Massachusetts legislature requiring blood tests cried: "Save the babies!" Advocates retorted: "Syphilitic mothers lose five children out of six; mothers treated in time bear healthy infants in 95 per cent of the cases." The organ of the Mothers' Health Council cites statistics which show that Holland's population is increasing while Ireland's is decreasing, and that the increase began when contraceptive information was legalized.

Such problems confront the age-group from 22 to 30. Therefore, "the innovation of a Youth-Adult Division," this year added by the Northfield Conference of Religious Education, "may be a significant contribution to the future."

* * *

And So Forth

The death of Rev. Merritt A. Farren, secretary of the Boston Seaman's Friend Society, deprives the society of a leader who has won for it greatly enlarged support from Congregational churches.

The note sent by Secretary Hull to Japan, warning of the termination of the trade pact, may have some connection with the cavalcade of touring cars sent on July 13 by the Boston Committee for Non-Participation with Japanese Agression. It bore such banners as this: "A million Chinese graves are marked, 'Made in America'! How many more?"

E. TALLMADGE ROOT.

Study Problems Of Government

Colorado Leaders Launch New Conference Series—Church Council Plans for Cooperation

(Correspondence from Colorado)

DENVER, July 29.—Estes Park Association Camp was the scene of the finest new development in summer conferences during the current season. The Alfred Sloane foundation projected a Citizens' Conference on Government Management. Leaders of public life from Colorado and the surrounding country were present. Conservative bankers and business executives rubbed shoulders with liberal educators and social service leaders. The conference was directed by Prof. A. D. H. Kaplan and the University of Denver. The leaders were drawn from business, political and educational circles in all sections of the country. Harold Sloane, director of the Sloane foundation, headed the list. He stated that the conference had been so admirably handled as to assure its continuance next year. He even suggested that the seed of a truly national institution has been sown. The conference consisted mainly of round table groups studying the concrete problems of the citizen and his government.

* * *

Denominations Hold Summer Gatherings

Geneva Glen, which is now owned and directed by the Colorado Council of Religious Education, is the scene of many state denominational gatherings this summer. The Adult Midwestern Leadership Camp, to be held July 30-Aug. 6, will give intensive leadership training to religious education workers. Rev. Frederick Cox of Denver is the dean. The regional youth conference is now in session under the leadership of Rev. Frederick Udlock.

* * *

Church Council Votes for Preaching Mission

The Colorado Council of Churches assembled a representative group from the entire state for the final meeting of its board for the current season. The presidents of ministerial alliances and the leaders of local federated church women gathered in Denver on June 30. Dr. Jesse Bader of the Federal Council presented the program of the national preaching mission for 1940. It was voted to invite the mission to include Colorado in the national program, with a mission to be held in Denver probably in the fall of 1940. The council received a request from the Council of Religious Education for a closer coordination of the programs of the two state-wide groups looking toward ultimate merger. Favorable action was taken on this invitation. The Council of Churches now works with state women's group and the Religious Education Council as its departments in those fields. It is hoped that local councils may be established throughout the

state. The women have recently reorganized their work and there is every indication of increasingly effective coordination and cooperation in Colorado Protestantism.

* * *

Denver Churches Unite for Sunday Evening Services

Denver's downtown churches are uniting in the Sunday evening services held in the Civic Center. The Greek theater is well filled for these services which have become an important factor in the life of the community. Three of these churches are also uniting this year in conducting a vacation Bible school. It has been rather warm even in "cool Colorado" this summer but the state has drawn a large summer population. Such schools as the State Teachers College at Greeley have a larger enrollment in the summer than in the winter. The summer sessions at the University of Denver and the University of Colorado have a distinguished faculty and a large enrollment.

* * *

Denver Loses Lay Leader

The Denver church world is losing one of its best laymen this summer—Dr. C. L. Cushman, who has given enlightened leadership to the Denver schools as director of curriculum and research. The son of a minister, Dr. Cushman has been equally outstanding in civic and church leadership. He now joins the faculty of the University of Chicago as a professor of education. His first two years will be spent in Washington doing research work with the American Council of Education.

* * *

And So Forth

Dean Daniel Day Williams of Colorado College has been appointed to the chair of theology in Chicago Theological Seminary, which has been occupied by Prof. Arthur Cushman McGiffert.

The Congregational Church of Greeley has called Rev. C. Fosberg Hughes of Cadillac, Mich., to be its pastor.

VERE V. LOPER.

World Council of Churches Now Has 54 Members

Among the recent additions to the membership of the World Council of Churches, which now has a total of 54 members, are: The Church of Scotland, the Episcopal Church of Scotland, the Presbyterian Church of England, the Congregational Union of England and Wales, the Congregational Union of South Africa, the Seventh Day Baptist Churches of the U. S. A., the Anglican Church of the West Indies, and the United Presbyterian Church of North America. The World Council's provisional committee has announced that the first World Council meeting will be held in the United States in September 1941.

Bible Conference Closes Season at Montreat

Among the speakers who will participate in the Annual Bible Conference at Montreat, Tenn., Aug. 17-27, will be Dr. Robert E. Speer, Dr. Peter Marshall of Washington, D. C., and Dr. F. P. Copland Simmons and Dr. James Black of Scotland. During five days within the same period the annual Ministers' Forum will be held.

Record Crowds at Pastors' Parleys

Chicago's Summer Institutes Offer Varied Courses—Dr. Ruopp Takes Pulpit of Central Church

(Correspondence from Chicago)

CHICAGO, Aug. 7.—Presbyterian Theological Seminary, on the North Side, and the divinity school of the University of Chicago, the Chicago Theological Seminary and the Disciples Divinity House, on the South Side, have conducted very successful pastors' conferences during the past week. Presbyterian's conference closed on Friday. As has been the case for some years past, the attendance crowded the facilities of Presbyterian Seminary to capacity, approximately 300 ministers being present. Four series of lectures ran throughout the week dealing with biblical, historical, theological and practical subjects, and in the afternoons special seminars were conducted for chairmen of committees on foreign missions, national missions and religious education. At 7:45 each evening Dr. Merton S. Rice, of Detroit, preached, with President John Timothy Stone of the seminary conducting the service.

* * *

Features of Program At U. of Chicago

Only one week of the two weeks' program at the University of Chicago is completed as this goes to press, but it has been a great week. A slump in attendance had been anticipated in view of the fact that two world's fairs are in operation this summer, but the total registration will probably at least equal and possibly surpass last year's record attendance. In addition to taking the nine specially prepared courses offered each morning, those in attendance have been able to hear Dr. Mordecai M. Kaplan's Haskell lectures on "Modern Trends in Judaism," attend round table discussions on anti-Semitism and on the relation of the church to social work, and listen to such speakers as Dr. Charles Clayton Morrison, editor of The Christian Century, and Rev. Russell L. Dicks, chaplain of Presbyterian Hospital, Chicago. An important feature of the week was a seminar which met morning and afternoon in charge of Dr. Newton C. Fetter, of Boston, dealing with "Religious Problems of the College Campus." The boards of education of several major denominations cooperated in this seminar.

During the coming week, in addition to nine new courses, Dr. Oswald W. S. McCall will preach at the institute service of worship in Rockefeller Memorial Chapel; Dr. L. Foster Wood, of the Federal Council of Churches, will speak on "Pre-Marital Counseling by the Pastor"; Prof. H. D. Edgren, of George Williams College, will speak on "Potentialities of Recreation in the Church Program"; and round tables will study "The Church and Cooperatives" and "Problems of the Asiatic Front."

* * *

Dr. Ruopp Succeeds Dr. Shannon

Dr. Harold W. Ruopp has accepted the call of Central Church, which meets Sunday mornings in Orchestra Hall, to succeed Dr. Frederick F. Shannon. Dr. Shannon retired a month ago after a distinguished service of 20 years with this congregation and plans in the future to devote himself to teaching and mission preaching. Dr. Ruopp follows in a great succession. Sixty-four years ago Central Church was founded by Dr. David Swing, who had been tried and acquitted by a Presbyterian church court on the charge of heresy. He was followed in 1894 by Dr. Newell Dwight Hillis, who in turn was succeeded in 1899 by Dr. Frank Gunsaulus, who was succeeded 20 years later by Dr. Shannon.

Dr. Ruopp is a Methodist. Since 1935 he has been minister of the First Congregational Church, Stoneham, Mass., and has served on the faculty of the Boston University School of Theology.

* * *

Nazi Terror Reaches Chicago

Chicago has been shocked and horrified by the death leap of the wife of a Jewish refugee from Czechoslovakia, in which she took with her to death her two young sons, four and six years of age. Admitted to the United States with her husband and two children on a six months' visitor's visa, she had become despondent over the loss of home and fortune in Prague following Hitler's invasion. So, a few nights ago, she rented a room in a downtown hotel and, with her children in her arms, leaped from a 13th floor window. Hundreds of similar suicides are said to have occurred in Czechoslovakia since Hitler came into power, but this tragedy on the cement pavement of a Chicago street brings the terror near home. Czech, Polish, Jugo-Slav and Jewish delegations will be silent participants at the funeral service today.

* * *

Relief Situation Gets No Better

The relief agencies are becoming desperate about the tragic need of their clients. Mr. Joel D. Hunter, superintendent of the United Charities, has formally appealed to Governor Horner to call a special session of the legislature to deal with the situation. Mrs. Clara Paul Paige, director of family service for the Chicago Relief Administration, says, "I believe it is accurate to say that people are starving on the curtailed relief budget. . . . District supervisors say definitely that people are wasting away almost visibly before their eyes. Clients are watching their children starve slowly."

* * *

Repercussions of C.I.O., A.F. of L. Conflicts

Labor's internecine strife between C.I.O. and A.F. of L. seems to threaten not only the welfare of labor but also the common good. In the meat-packing industry the A.F. of L. is vigorously opposing the effort of the C.I.O. to obtain a national collective bargaining agreement with packers, and especially deplores the appearance of Auxiliary Bishop Bernard J. Sheil with John L. Lewis at a Packinghouse Workers' rally in the Coliseum a couple of weeks ago. Now the A.F. of L. opposes the appointment of Samuel Levin, an admirable choice, to the school board, apparently solely because he is associated with a C.I.O. union.

CHARLES T. HOLMAN.

Honor Kagawa On His Birthday

California Friends of Japanese Leader Hold Service—Buchman Attracts Crowds—Aid for Migrants

(Correspondence from Los Angeles)

LOS ANGELES, July 29.—Friends of Dr. Toyohiko Kagawa held a service in his appreciation at the Japanese Christian Institute on the evening of July 9, it being understood from a cable received from the Japanese evangelist that he would be praying at exactly the same hour—July 10 Tokyo time—with friends in Japan. The theme of the two meetings was peace, justice and good will around the Pacific. A letter from Kagawa was read reaffirming his devotion to Christ "in whom there is neither black nor white, east nor west, rich nor poor but one great brotherhood."

Rev. K. Leong, whose home in south China was bombed by Japanese planes and who is now minister of the Chinese Congregational Church of Los Angeles, stood back of the communion table side by side with Rev. K. Onoura, minister of the Japanese Christian Institute. One of the deacons serving the bread and wine to Mexican, Filipino, Chinese, Japanese and American friends of Kagawa was Eizo Sakamata, a young second-generation Japanese or *nisei* from San Bernardino who gave up his job rather than contribute to the Japanese war chest. The offering was divided equally for Kagawa's work and for relief of Chinese children.

* * *

Good Will Exported To Mexico

Under the leadership of the American Friends' Service Committee, Bill Hare, secretary of the Student Peace Service, took about 15 college students to the Laguna region of Mexico where the government has turned back to the Indian peons something like 1,500,000 acres. The two months' schedule of simple, cooperative living includes making adobe bricks, erecting a rural schoolhouse, a seminar in Mexico City and interviews with government officials. "Our work starts," said Bill Hare, "when we get back. Our job will then be to build up better understanding of Mexico among the colleges and churches."

* * *

Moral Rearmament In California

"Tonight," said Dr. Frank Buchman on July 19 before perhaps 25,000 persons packing the Hollywood Bowl, "is a preview of a new world order. . . . The voice of Hollywood goes to everyone throughout the world, so Hollywood is naturally the sounding board for calling the nations to moral rearmament. M.R.A. is the ordinary man's opportunity to remake the world." Louis B. Mayer of M.G.M. at a previous meeting added his voice to the Oxford Group leader's plea for absolute honesty, purity, unselfishness and love. This mass meeting was preparatory to the M.R.A. world assembly held during the following ten days at Del Monte where a delegation of Chinese and Japanese and representatives of many nations, including the Scandinavian, sought guidance together.

* * *

Police Clubs Only Create Problems

Arthur C. Hohmann, the new police chief of Los Angeles under Mayor Bowron, seems to be more interested in actually preventing crime and enforcing the law than in making an impressive array of arrests for relatively unimportant infractions of the law. "Has a patrolman," he asks, "solved a social problem when he socks a citizen on the head with his club? No, he has only created another problem."

* * *

Students Live among Migrants

The work camp of students in the San Joaquin valley, sponsored by the American Friends' Service Committee together with the Methodists, is putting up a recreation center for the migrants at Shafter. The thermometer is up but their spirits are up too. "We have been vicariously able," writes John Way, director, "to get the unstable insecure feeling of migrant workers." He adds, "If visitors have ritzy cars we would much prefer to have some arrangement to meet such visitors in Shafter and bring them out to our project. Any visitor with a display of middle class status is regarded as either a social worker or a curious tourist, neither of which is particularly welcome."

* * *

Declares Steinbeck's Picture Not Overdrawn

In answer to the criticism of *Grapes of Wrath* that conditions are not quite so colorful as Steinbeck depicts them, Dr. E. P. Ryland comments: "Five years ago while investigating the situation in the valley I saw babies approaching death through malnutrition and women standing up against despair very much as Ma Jode does. The sex looseness of these people is no worse than that of the upper crust of England pictured in *Point and Counterpoint.*" The John Steinbeck Committee is trying to channel the sympathy aroused by his book, that otherwise might become a marsh of tears without any practical outlet. The committee is helping the agricultural workers to organize into effective unions and is backing up state legislation to better their lot.

* * *

And So Forth

Stanley A. Hunter of St. John's Presbyterian Church, Berkeley, was unanimously elected moderator of the California synod at its annual meeting in Berkeley in July.

Torrance Phelps of the First Congregational Church of Pasadena and Lawrence Wilson of the First Congregational Church of Sacramento are making a permanent exchange of pulpits.

ALLAN A. HUNTER.

Two Quaker Groups Get Peace Prize

The 1939 Wateler peace prize, established by a Dutch banker eight years ago and administered by the Carnegie Foundation, has been awarded to the American Friends' Service Committee and to the Friends' Service Council of London in recognition of the aid to refugees given by these two groups. The award amounts to about $9,500.

7 WILLETT-CLARK
Sales Leaders

Those Gay Middle Ages
BY FREDERICK D. KERSHNER
"This book is doubly refreshing today because the growth of fascism is directly correlated to the spirit fostering the cry, 'Back to the Middle Ages!'" *Philadelphia Record* $2.00

Latin America
BY SAMUEL GUY INMAN
"A thorough yet compact survey of the historical background as well as the modern trends of the 120 million people of the twenty republics south of the Rio Grande." *Chicago Tribune* $3.75

The Growth of Religion
BY HORTON AND WIEMAN
"An approach to philosophy of religion on the grand scale. Those who have doubted the driving power of religious naturalism will find here a basis for the glory and tragedy of profound religious living." *Richmond Churchman* $5.00

Write Your Own Ten Commandments
BY BERNARD E. MELAND
"An honest, straightforward attempt to find an intelligent basis for moral action in a rapidly changing world." *Christian-Evangelist.* $1.50

I, Yahweh
BY ROBERT MUNSON GREY
"Don't read *I Yahweh* unless you are willing that the purposes and programs of church and nation be challenged and brought to judgment." *Presbyterian Tribune.* $2.50

Handbook of Drama
BY O'HARA AND BRO
"One of the most comprehensive books of its type to date. Covers the whole subject of drama, its history, its structure, its various forms." *Hartford Courant.* $2.00

City and Church in Transition
BY MURRAY H. LEIFFER
"Nowhere else is there such a wealth of significant data on cities which gives so much light on the relationship of church and religious life to the world in which they function." *American Academy of Political and Social Science.* $2.50

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Carolina Church Faces Race Bar

Summer Conferences Probe Negro Problem—Epidemic Scare Closes Sunday Schools—Air Police Scandal

(Correspondence from the Carolinas)

DURHAM, N. C., July 31.—If certain summer gatherings in our mountains are a sign of the times, the church is moving courageously into areas of social maladjustment too long neglected. An excellent program on "Religion and Race Relations," just carried out at Junaluska by the Council on a Christian Social Order, is a good example of what is slowly developing on various denominational fronts. Discussions were grounded in the Christian view of life and carried on in good spirit, but there was no dodging of issues or pulling of punches. Among Negroes invited to participate were Dr. Channing Tobias, President F. D. Patterson of Tuskegee and Prof. Charles S. Johnson of Fisk University. Dr. W. A. Smart of Emory University is president of the council, and Dr. Arthur Raper executive secretary.

* * *

Infantile Paralysis Scare Closes Sunday Schools

South Carolina churches for some months have been suffering the handicap of a statewide infantile paralysis scare. Scattered outbreaks of the disease brought a closing of Sunday schools and the cancellation of numerous young people's conferences. Worship services went on but under difficulties, many men especially finding it necessary to stay home and take care of the children! A return to fairly normal conditions is expected with the beginning of fall programs in September.

* * *

Carolina Play Celebrates Historic Episode

A blend of epic heroism and lyric beauty, "The Lost Colony" is a Carolina play which for the past three summers has brought to life a dramatic episode of American history. On Roanoke Island in 1585 the first English settlement on New World soil began, behind the walls of Fort Raleigh, bravely to battle a wilderness. Six years later another English band found the fort deserted, the settlers mysteriously gone. The play celebrates the ill-starred venture in classic fashion. Written by Paul Green of Chapel Hill, acted by native islanders with the help of Broadway professionals, CCC boys and members of the Westminster choir, it becomes an authentic drama of the American dream, a sacramental service in behalf of democracy. Having attracted some 200,000 spectators, "The Lost Colony" appears on the way to deserving the name now sometimes given it: "America's patriotic Oberammergau."

* * *

Judge Airs Scandal in Police Department

Sensitive citizens of Charlotte, N. C., are smarting under the sting of a midsummer scandal. After collecting evidence for several years, Judge Frank K. Sims of the city's municipal court tore the camouflage off a number of open sores in the police department by presenting a 58-page fact-packed report to the city council. Following a nauseating public hearing, at which Judge Sims' charges and Chief Pittman's defense were radioed to the world, Pittman and four officers were dismissed. Whether all the "rottenness" and "inefficiency" will now disappear remains to be seen. The sincerity of Judge Sims, son of a Georgia Presbyterian preacher, is widely admitted and his courage applauded, though his revelations undoubtedly made for him many bitter enemies.

As a rather sardonic obbligato to these civic sour notes came the closing of Charlotte's public library. Voted shut in a city election, its temporary demise is traced largely to public apathy. A tardily aroused people is now showing determination to wipe out the stigma of the double scandal.

* * *

And So Forth

Pointing out that "two of our strongest southern denominations have refused to cooperate through a national council," Bishop Ivan Lee Holt at Blue Ridge recommended the creation of a new organization of Protestant churches in the south for cooperative dealing with southern problems.

Dr. W. W. Boyce, having resigned as pastor of First A. R. P. church, Charlotte, will spend a year in study at Princeton before beginning his new work as professor in Erskine Theological Seminary, Due West, S. C. (In the south, by the way, A. R. P. doesn't mean Air Raid Precaution but Associate Reformed Presbyterian.)

Rev. Ernest J. Arnold, a graduate of South Carolina's Presbyterian College and Yale Divinity School, comes Sept. 1 to be executive secretary of the North Carolina Council of Churches.

J. H. MARION, JR.

Homrighausen and McCombe Preach at Ocean Grove

Dr. E. G. Homrighausen of Princeton Theological Seminary and Dr. C. Jaffares McCombe of the Methodist Church of St. Paul and St. Andrew, New York, will preach at the annual camp meeting at Ocean Grove, N. J., Aug. 25-Sept. 4. The auditorium attendance this season has been somewhat ahead of last summer. The Sunday preaching program includes Dr. Sockman, Dr. Speer, Dr. Peale, Dr. Poling and six Methodist bishops: Richardson, Decell, Mead, Leonard, Ward and Waldorf. Homer Rodeheaver, Prof. Rollin Pease of the University of Arizona, and Dr. Oscar T. Olson of Cleveland addressed the conference on sacred music; Bishop Adna W. Leonard of Pittsburgh and Prof. Rollin H. Walker of Ohio Wesleyan University, the Bible lovers' conference. Dr. S. W. Hughes of London will speak at the conference on evangelism, Aug. 14-19.

Crozer President Attends Geneva Conference

President James H. Franklin of Crozer Theological Seminary, Chester, Pa., as chairman of the Federal Council's committee on international justice and good will, attended a meeting called by the World Council of Churches, July 14-18, at Geneva, Switzerland, to consider what the churches can do to avert the threatening war. He also visited the World Youth Conference at Amsterdam, Holland, July 24-Aug. 2.

Churches Plan Stronger Front

Philadelphia Federation Reorganizes for More Cooperation—Ocean City Islands Made 'Dry' Forever

(Correspondence from Philadelphia)

PHILADELPHIA, July 31.—Following 30 years of cooperative activities, an appraisal has been made of the Philadelphia Federation of Churches. Its recommendations call for a board of strategy, composed of officers, heads of departments and the two immediately preceding presidents; for the merging of the departments of interracial relations, world peace, industrial relations and kindred matters into a new department of social thought and action; for a new department of welfare to integrate the work of the churches with welfare agencies, courts, prisons and hospitals; for a strong department of evangelism and a continuation of the departments of civic interests, institutes and conferences, and interchurch relationship and finance; for continued interlocking relations with the Philadelphia Sunday School Council; for a daily religious broadcast, and for an increased use of the federation's office as the authoritative bureau of research and information in all fields of Protestant concern.

The weakness of the federation has been twofold: lack of moral and financial support, and intense denominationalism rising from the fear that a strong cooperative movement may lessen denominational loyalty. But its strength as a unifying influence has been apparent. It has been a demonstration of practical Christian unity and an agency for the mutual responsibilities of the churches. It has made Christians of all groups better acquainted and saved them from parochial-mindedness. "We cannot succeed in our Christian work as isolationists, and our togetherness today is much stronger than our divisiveness," declared Dr. George Emerson Barnes of the Overbrook Presbyterian Church in his first message as the new president of the federation. Dr. Robert C. Wells of the Logan Methodist Church, retiring president, heads the department of evangelism.

* * *

Institute at Lafayette Well Attended

Nearly 200 delegates attended the Middle Atlantic Area Institute of International Relations, under the auspices of the American Friends' Service Committee, at Lafayette College, Easton, Pa. Sixty-four of them were from the Student Peace Service, under Harold Chance, in training for summer peace volunteers: 23 from peace councils, 18 from the W. I. L. Teachers outnumbered ministers, 36 to 4; 17 were housewives; 10, social workers. Their religious affiliations included 35 Methodists, 26 Presbyterians, 19 Friends, 13 Episcopalians, 9 Jews, 7 Congregationalists, 7 Lutherans, 6 Evangelical and Reformed, 5 Church of the Brethren, 4 Baptists, 3 Catholics. On the faculty were Norman Thomas, Clarence E. Pickett, Reginald Kennedy, Clark Eichelberger, Dorothy Detzer, Prof. Charles G.

Fenwick of Bryn Mawr College, Dr. T. Z. Koo of China, R. H. Markham of Bulgaria, Kirby Page, Prof. Earl Scholz of the Wharton School, Cornelia Stabler, Dr. Walter W. Van Kirk of the Federal Council, with Dr. E. A. Schaal of Philadelphia director, assisted by Helen M. Knapp.

* * *

Refugee Hostel Established By Friends at Nyack

The American Friends' Service Committee has established at Nyack, N. Y., a summer hostel for refugees to aid in their Americanization. According to the recent pamphlet issued by the committee on refugees, *Refugee Facts,* "if wise and careful placement can be assured, these immigrants, unwanted in Germany, may prove to be a valuable asset to American life." Examples are given: "Harmonicas and accordions used to be imported from Germany. Now a refugee has set up a shop for the making of these instruments, and American workers are making them. Another refugee has brought over a patented process used in the manufacture of gloves. The firm he established to utilize this patent now does an annual business of $100,000."

* * *

Ocean City Islands Go 'Dry'

Now the islands in Egg Harbor Bay have become "dry." The officials of Ocean City, N. J., recently deeded them to the Ocean City Tabernacle Association, which immediately deeded them back to the city but included in the new deeds the provision that they be dry forever. This flourishing family resort on the south Jersey coast was founded 60 years ago by a few far-seeing Methodist ministers. All Ocean City real estate deeds prohibit forever the sale of intoxicating liquor. The Lutheran, Methodist and Tabernacle Association summer Sunday evening services are held on the Boardwalk, with guest preachers of high caliber.

* * *

League for Protestant Action Enlarges Scope

The League for Protestant Action, recently formed "to arouse the Protestant constituency of metropolitan Philadelphia to a more thorough realization of the duties and privileges of citizens in a democracy," has 250 men and women as charter members. Six laymen will be added to its Commission of Fifteen, among whose present members are Dr. Nathan R. Melhorn, editor of the *Lutheran,* George Emerson Barnes, Herbert Braun, Bishop Frank V. C. Cloak, Daniel A. Poling and Daniel E. Weigle. The city has been divided into 20 districts, with Protestant pastors, churches and denominational contacts listed. Committees will prepare literature, acquire and distribute data concerning candidates for public offices and the duties of such offices, arrange contacts with church societies and associations, receive complaints of political, publicational and employmental discrimination.

* * *

Philadelphia Pastors Honored

Four eminent Philadelphia pastors have been recipients of recent honorary degrees: Dr. J. S. Ladd Thomas of the First Methodist Church, Germantown, D. D., Garrett Biblical Institute; Dr. Ross H. Stover of the Messiah Lutheran Church, Ll. D., Temple University; Canon Ernest C. Earp of Bryn Mawr, S. T D., University of Pennsylvania, and D. D., Philadelphia Divinity School; Granville Taylor of the *Mediator,* D. D., Philadelphia Divinity School.

* * *

And So Forth

Rev. H. O. Wyatt has become pastor of the North Baptist Church, Camden, N. J.; Rev. Paul Irwin of the Baptist Church, Woodbury, N. J.; Rev. A. Herbert Haslam of the Tioga Church has gone to the Ashland Avenue Baptist Church, Toledo, O.; Rev. David Bartine from the Wissahickon Baptist Church to the Hephzibah Church, on a 50-acre estate near Coatesville, Pa.

Under John L. Dusseau, chairman, the Philadelphia committee for racial and religious tolerance, now associated with the National Conference of Christians and Jews, has issued a four-page news sheet, *Tolerance News.* It has called attention to the fact that Negroes are not allowed to join the William Penn High School alumni association.

Dr. Walter B. Greenway, former president of Beaver College, Jenkintown, Pa., has become pastor of the First Presbyterian Church, Stanhope, N. J., in the Newton presbytery.

Emery H. Nelson, former executive secretary of the United Protestant Churches of Scranton and Lackawanna counties, Pa., has become general secretary of the Y.M.-C.A. at Chester, Pa.

For the sake of a larger attendance, some churches will observe Labor Sunday on Sept. 10, instead of Sept. 3, with a virile presentation of the Labor Sunday message.

CHARLES DANIEL BRODHEAD.

Fighting Coughlin in His Own Territory

The Unitarian Fellowship for Social Justice is sponsoring a program of meetings and radio broadcasts in opposition to the anti-democratic forces operating in the United States. The first broadcast was made over station WJR, Detroit, by Rev. Walton Cole of Toledo, O. The second broadcast came from a mass meeting in the Detroit naval armory, where Mr. Cole spoke on "Hitler Over America." The radio station used was again WJR, which is the station that carries the addresses of Father Coughlin.

Belgium Building Up for Peace

Independence Fete Marked by Anti-Hitler Spirit—France Jittery—Holland under Pressure

(Correspondence from Belgium)

BRUSSELS, July 28.—Belgium celebrated its national Independence Day with a certain amount of fervor and military pomp, but conspicuously less than France displayed in its elaborately staged Bastille Day demonstration. King Leopold reviewed a military parade amid the enthusiasm of a large crowd in the nation's capital, but in the provinces, save for displays of fireworks and a little extra bunting, the day was scarcely distinguishable from others. One of the most interesting episodes of the Brussels fete was the appearance before the king of a delegation from Eupen and Malmédy, consisting of several hundred citizens from these small provinces that were detached from Germany by the post-war settlement. Following the vote in these same districts some months ago, which showed a clear preference even by the majority of Germans there for Belgian rule, the delegation attested to the anti-Hitler sentiment of their fellow regionals.

* * *

Thousands of Children Pledging Peace

Boys and girls to the number of 3,000 are establishing a "Peace Republic" in Belgium near Liège in a great international camp organized by the Woodcraft Folk, a working class movement established 14 years ago. From Britain have come 800 of the children, who are between 7 and 16 years of age, while the rest represent many other countries. German youth are conspicuously absent, although the refugee So-

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cialists from Czechoslovakia are sending 200. Emphasizing nature study and international friendship, the "Peace Republic" is intended to demonstrate—or more realistically to proffer the hope—"that between workers there can never be war, and that only through the working class can the peace of Europe be secured."

* * *

Belgium Closes Door to Jewish Refugees

After some laxity—based on generous impulses—in the admission of Jewish refugees, some 7,000 of whom have come into the country illegally according to various reports, the government has placed a ban on the incoming of additional refugees. The present number in Belgium, perhaps the world's most densely populated country, is estimated at 110,000, almost six times the number prior to 1914.

* * *

France Bold but Jittery

In the great cathedral at Rouen, the rose window of 600-year-old stained glass has been replaced after being stored since it was removed during the September crisis of last year. A happy portent, but not matched in the mood of informed Frenchmen. Military experts, like M. Fernand-Laurent, controller general of the French army, profess complete confidence; this official recently asserted in an interview that if war breaks out Spain will be neutral, the Maginot line invincible, and fighting will take place only in Italy, Poland, North Africa and outlying colonial possessions.

"Jean" and "Marianne," behind the barbed wire fences and pill boxes that run through their fields in the north and the east, are less philosophical. But they are distracted from the war menace by rising food prices, which impose on them terrific burdens at a time when the hours of labor of French industrial workers have been pushed up under the excuse, legitimate or faked, of the war scare. Apparently reliable figures indicate that the percentage of workers laboring a 40-hour week is only 59.63 (May 1, 1939) as against 75.7 a year ago. During the same period the percentage of workers laboring less than 40 hours a week fell from 11.82 to 4.02. Those working from 40 to 48 hours have risen from 2.66 to 27.6, while in the mining industry the rise is even more significant: from 1.92 to 32.73 per cent.

* * *

French 'Patriots' Call for Coffins for Soldiers

Unidentified satirists have been giving wide circulation to anti-militaristic leaflets purporting to have been published by the "National Committee to Encourage Mortality" and the "Coffin-for-Everybody Patriotic Association." The leaflets carry such statements as these: "Even though the thousands of cattle-trucks needed to transport the soldiers have not been forgotten, nobody has yet thought of the millions of coffins required to bring them back. This neglect is incomprehensible. . . . The religious sepulcher and the coffin are a right! Give us coffins!"

* * *

Spanish Refugees Denied Right to Work

More than 251,000 Spanish refugees are still in France, of whom approximately 181,000 are former members of the republican armies. Yet 249,000 refugees have been repatriated since February. These figures were made public by the foreign office in late July. The French Quaker journal, *Écho des Amis,* expresses a question which has been voiced by many in France: Why is France importing workers from Poland while denying Spanish and other refugees the right to accept employment?

* * *

Holland Plans Longer Military Service

The religious pacifist association, *Kerk en Vrede,* in a brief history of conscientious objection in Holland, states that from 1923 to the end of 1938, 393 citizens of the Netherlands have been granted exemption from military service under the alternative service law adopted 16 years ago. Compulsory military service, which at present takes 11 months out of the life of each young man, will be increased to 23 months if the government carries through a new plan. Conscientious objectors accepting alternative service have to perform prescribed civil duties for a total period one year longer than the time of army service, and those who refuse alternative service altogether must serve a prison sentence equivalent to the time put in by young soldiers in military training. However, there has been a tendency to blink at the stern requirements of the law, by classifying as "physically unfit" a considerable number of those refusing conscription, and as a consequence, the increased military preparations notwithstanding, the number of war resisters in prison is only six, the smallest for 20 years.

* * *

Dutch Government Caters To Germany

Armament industrialists will have a new source of nickel supply, hitherto almost a monopoly in Canada, in the contemplated exploitation of almost 2,000,000 hectares of land in Celebes, Netherlands East Indies, by a Dutch concern organized to develop newly discovered nickel deposits in the island. Markets so far primarily under consideration are Germany and Japan.

Incidentally, the Dutch authorities are concerned to preserve neutrality in their present ticklish situation, by catering if need be to German commercial needs. It is generally thought that the conversations in late July between Dr. Walter Funk, minister of economics in the Third Reich, and Dr. Colijn, head of the Dutch government, dealt not only with the substantial Dutch investments in Germany, but the possibility of obtaining oil concessions for the Hitler regime in Holland's eastern possessions.

But Dr. Colijn has just suffered a setback. After considerable maneuvering, he succeeded in forming a "business man's government" which planned to cut relief and unemployment appropriations and spend only for the defense of Dutch imperialism in the Far East. For a few days it looked as though the prime minister would have a free hand in his financial plans. But the Socialists and the Catholics got together and ousted the reactionary group. This blow to Colijn's power and prestige is considered also an indirect blow to Great Britain, for whom, in the opinion of many Dutchmen, he has long been a "stooge."

DEVERE ALLEN.

Britain Puzzled by Tientsin Talks

Chamberlain Denies Change of Policy —Methodist Conference Deals with Housing, Birth Control

(Correspondence from England)

LONDON, July 25.—Tientsin has been the center of interest this week. The basis of the talks at Tientsin is now published, but there has not been time to have any full-dress discussion of what is meant by the undertakings. It is said on behalf of the government that they mean only that the facts of the situation are faced; and the charge that this country is aiding the aggressor must be read in the light of the fact that Japan is receiving material aid from all the great industrial countries. The prime minister said that the declaration does not connote any change in British policy in China; but what it means more in detail we do not know as yet.

There is no improvement in the international scene. There are so many places on which the eye must rest that the mood is growing, that the first thing to be done is to make ready for any emergency with all speed. So far as Danzig is concerned the real issue is opened once more by Mr. Eden: "The main conditions of the problem are immutable. Poland must command her 'free and secure' access to the sea. If Danzig be once incorporated in the German reich, Poland can command that access no longer." That is at any rate how the ordinary citizen sees it.

* * *

Parliament Deals With I.A.R.

Before Parliament adjourns the government is seeking exceptional powers to deal with the Irish Republican Army terrorists. They have committed 127 outrages since January. In the House of Commons the home secretary produced the plan "S" in accordance with which these have been carried out. He said explicitly that foreign intrigue had stimulated these attempts and others to come, among which was to be an attack upon the House of Commons. Under the circumstances as a temporary measure the government seeks for power of deportation, prohibition of entrance into the country, and registration of suspects who are not deported. The second reading of the bill was carried by 218 votes to 17, but Labor and the Liberals gave notice that they would seek to amend some of the details of the bill. They are particularly anxious that this emergency measure which they support shall not be the occasion for a curtailment of legal rights beyond its own range.

* * *

A Great Friend Of Africa

Hartford Seminary will have the opportunity shortly of hearing lectures on missions from Dr. Edwin W. Smith. He has retired from the editorial secretaryship of the British and Foreign Bible Society. Dr. Smith is a very great African scholar. His studies of the Ila-speaking people is a classical work; by *The Golden Stool* he has

reached and deeply moved a host of readers who have learned from him to understand the African mind and to study the customs of Africa with understanding and reverence and love. He was born in Africa; and at Kasenga beyond the Zambesi he founded one of the early missions of the Primitive Methodists. There he laid the foundations of his masterly knowledge of Africa and Africans. Afterward for some time he acted as agent for the Bible Society in Italy; and he can turn from his African tongues to Dante. For some years he edited the society's papers, but latterly he has had the responsible post of editorial secretary. He has written lives of Robert Moffat and of Aggrey. He has still much more to give to his Africa.

* * *

Methodists in Conference

The Methodists are holding their annual conference in Liverpool. It must be remembered that this great church has very much of importance to plan which does not get into the news. But already in its deliberations the conference has discussed matters of deep general interest. The Methodists in the last 20 years have done much for the "new London." In newly developed areas 56 churches, 64 school chapels and 62 Sunday schools have been built; they have now at Liverpool authorized an appeal for £150,000 to make still more provision for these new districts. They present certainly a test of the mobility of the church.

By a small majority the conference decided not to sanction the ordination of women to the ministry of their church. But the action of the conference which will attract most attention took place yesterday. After a frank discussion by a large majority it accepted a declaration on the Christian view of marriage and family. It is a long declaration which cannot be justly summarized. It should be made clear however that it is concerned with the positive counsel it can give, chiefly through its ministers to its people who are bewildered like the rest of their fellows. When it deals for example with conception control it lays its emphasis upon "the positive aim of producing the healthiest family in the healthiest possible way." Much attention is to be given to the training of ministers who shall be able to give counsel to those under their charge who need competent guides. Throughout the attitude of candor was encouraged. No other is of any interest to youth.

* * *

And So Forth

The war office has chosen 1,500 volumes for the use of military men in the new camps.

The White City Housing Estate of the London county council was opened last week. So this area which might have been left a waste will become a new town, with 2,166 self-contained flats, and room for schools, church, public hall and clinic.

Prof. J. B. S. Haldane and some younger men underwent the ordeal of 14½ hours in an airtight steel chamber in order to estimate atmospheric conditions in the *Thetis*. The submarine has not yet been raised.

Today the first flight over the Channel, made 30 years ago by M. Blériot, was celebrated.

EDWARD SHILLITO.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Each Dawn I Die

(Jas. Cagney, Geo. Raft) (Warner) Built for maximum thrill and shock. Welter of incredible violence, brutality, inhumanity inside prison. Suffering hero, framed by corrupt officialdom, can be freed only through preposterous self-sacrifice of hardened "lifer." Grisly machine-gun carnage for climax. Technically fine, well acted.

For A: Depends on taste. For Y, and C: By no means.

The House of Fear

(Wm. Gargen, Irene Hervey) (Univ) Well tangled, fairly well acted murder mystery. Empty theater settings achieve eerie effect, but plot interest is weakened by too much dependence on stale comedy gags and stock thrill devices—secret panel, mysterious voices, ghost faces and such.

For A, and Y: Perhaps. For C: No.

L'Alibi

(Eric von Stroheim) (French—English titles) (Columbia) Somber, frank, sophisticated continental drama. Tricked by ruthless murderer into accepting bribe to provide false alibi which implies illicit relationship with him. Cabaret-hostess heroine struggles under his menacing influence till truth is revealed.

For A: Depends on taste. For Y, and C: By no means..

News Is Made at Night

(Preston Foster, Lynn Bari) (Fox) Routine but quite mild newspaper-gangster murder melodrama. Aggressive managing editor, abetted by persistent reporter-heroine, resorts to desperate measures to get reprieve for condemned man until he can uncover real murderer. Acting better than story.

For A: Mediocre. For Y: No value. For C: No.

The Man in the Iron Mask

(Louis Hayward, Joan Bennett) (U. A.) Lively, skillfully done version of Dumas' fabulous, sword-rattling romantic melodrama of court intrigue and dark doings in time of Louis XIV. Hayward splendid in difficult dual role. Supporting cast, photography, settings, costumes, all excellent.

For A, and Y: Very fine. For C: Mature.

On Borrowed Time

(Lionel Barrymore, Bobs Watson, Beulah Bondy) (MGM) Gently humorous fantasy depicting death as a genial, kindly friend, finely produced, acted, for intelligent enjoyment. Much charm, humor and human appeal in emotional story blending the real and the unreal.

For A: Fine of kind. For Y: Mature but good. For C: Too mature.

Trapped in the Sky

(Jack Holt) (Columbia) Very ordinary, mildly puzzling, moderately violent spy thriller of loose, unconvincing action, as army-captain hero patly tracks down foreign spy ring responsible for sabotage of U. S. airplanes. Absurd bit of hero doing two-story plunge through window unscathed.

For A: Mediocre. For Y: Perhaps. For C: No.

Unexpected Father

(Baby Sandy, Mischa Auer, Shirley Ross) (Univ) Utterly engaging orphaned baby falls into devoted hands of small-time actors. Amusing adventures till right man and girl marry to become foster-parents. Wholesome characters in none too original story. Tense climax with baby on dizzy ledge.

For A: Fair. For Y, and C: Good.

Best Recent Family Films:

Goodbye, Mr. Chips
The Kid from Texas
Andy Hardy Gets Spring Fever
Susannah of the Mounties
Tarzan Finds a Son
Clouds Over Europe

Best Recent Films for Adults:

Juarez
Man of Conquest
Captain Fury
Only Angels Have Wings
The Sun Never Sets
Five Came Back

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